

24.

Maturinus Corderius's
SCHOOL-COLLOQUIES
ENGLISH and LATIN.

Divided into several Clauses;

Wherein the propriety of both Languages
is kept.

That Children by the help of their Mother
Tongue, may the better learn to speak
Latin in ordinary Discourse.

There are numbers set down betwixt both,
which do shew the place and natural
use of any word or phrase.

By *CHARLES HOOLE*, Mr. of Arts
of *Lin. Col. Ox.* Teacher of a private Grammar-School,
betwixt *Goldsmiths-Ally* in *Red-Cross-street*, and
Maiden-head Court in *Aldersgate-street Lond.*

Cicero, de claris Oratoribus.

*This same speaking Latin, is a thing indeed to be highly
commended but not so much of it self, as because very many
neglect it. For it is not such a gallant thing to under-
stand Latin, as it is a base to be ignorant of it.*

London, Printed for the Company of Stationers, 1688.

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Maturini Corderii
COLLOQUIA SCHOLASTICA
ANGLOLATINA,

In varias clausulas distributa :

Observato utriusque linguae Idiomate.

Quo sc. (ope vernaculi) in quotidiano sermone Latino pueri feliciter exerceantur.

*Positi sunt insuper in utriusque consiniis
Numeri, quibus uniuscujusque Vocabuli vel
Phrasæ indicatur locus, & usus genuinus.*

A Carolo Hoole A. M.^o è Col. Linc. Oxon.

*Privatæ Scholæ Grammaticæ institutore, inter
Aurifabrorum diverticulum in Rubræ crucis &
arcam Virginæ capitis in Alneæ Portæ vicis,
apud Londinates.*

Cicero, de Claris Oratoribus.

Ipsum Latine loqui, est illud quidem in magnâ laude ponendum, sed non tam suâ sponte quàm quod est à plebisque neglectum. Non enim tam præclarum est scire Latine, quàm turpe nescire.

Londini, Excusa pro Societate Stationarum. 1688.

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To his honoured good Friend
Mr. *HENRY HAMPSON*,
Citizen of
LONDON.

SIR,

THE lively Progress that your eldest Son (the leader of his Class) together with some other his fellows, made in these Colloquies, (whilst as yet they were conversant in their Grammar Rudiments,) emboldned me to dedicate the same unto you: partly to signify how willingly I would be thankful for your singular and great favours done me, and partly to witness your exemplary Education of your Sons at home.

For I remember, your care was to see them over-night to perform their tasks imposed; and amongst other things this was usually enjoyned him, to write out a certain number of the choicest phrases in his Book, and to say them by heart the next day. By which he received a double benefit; first, to be able readily to read and truly to write our English, and withal to be well acquainted with some elegant and pure expressions in the Latin tongue.

This most profitable course I have constantly kept with young Enterers into the Latin, and observing it exceedingly advantageous to help them forward towards Authors, with an easie delight; I proceeded thus to publish what I now present you with, for the general good of all, but more particularly for the benefit of your Children.

And however it may seem unworthy your Patronage, as insisting
A 3 upon

The Epistle Dedicatory.

upon things more fit for boys than men, to look upon; yet considering, how far meaner works (both of this and other Subjects) have been dedicated to, and accepted of by most noble Personages, and may in most weighty and strong Employments; I presume it will not want your acceptance. And sith, the very worth of the Book hath born it out without a Patron, (I may boldly say to scores, if not) to hundreds of impressions, both in this, and foreign Countries, it cannot be any disparagement to you to give it countenance.

Nor let any tell you, that your Sons (how good Proficients soever) are now past this poor subsidiary; seeing it may benefit even (the most learned of all us) School-masters, both to learn and teach by. And I have been told in commendation of that yet famous Dr. Reynolds (once President of C. E. C. and then the Universities Orator in Oxford) that when young Students came to him and desired him to inform them what Books they had best to peruse, for the speedier and surer attainment of clean Latin stile or speech; he ever bad them get Corderiu's Colloquies, and be sure in reading them to make those expressions their own both for writing and speaking; because in them they shall find Terence and Tullies elegancies applied to their common talk.

Which advice of his (without question,) were it but continually taken, and constantly observed (at the least) in that my mother

* See Dr. Moulins's Epistle to Mr. Owen of Ch. Ch.

*Academy, it would ease the late complaint of one * of the present publick Readers; and cease the frequent Sarcasms of Foreigners, who deride to see such a general disability in Englishmen (otherwise Scholars good enough) to speak in Latin.*

And I conceive no better way, whereby this defect may be remedied, and the scandal (that ensues thereupon) removed, than for every School-master that professeth to teach Latin, seriously to trace Corderius's steps, and to inure himself and Scholars (by little and little) as they daily gather strength upon all occasions whatsoever to speak the learned Language. And to further that most profitable exercise, I have purposely translated these and other Colloquies, partly, therein fulfilling the Authors request, that Masters would interpret them now and then to their Scholars

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The Epistle Dedicatory.

lars; and teach them how to imitate them; and partly to discover that rich treasure of Elegancies, which are sometimes involved in particles and single words, as well as gloriously exposed in larger phrases.

I might trouble you with some of these things, which I have observed to this Authors commendations; viz. that he underwent and performed this defargating task of a Schoolmaster, in sundry places in France, (more especially at Paris and Geneva) for above fifty years together; that he bred many excellent and great Scholars, amongst whom Master **John Calvin**, is most famously known for his Works; that, that great and accurate Printer **Robertus Stephanus**, was his intimate and beloved Friend, and one that thought it no dishonour for his Press to Print **Cato construed by Corderius**, as he should have done also these Colloquies, had not his own death prevented; and that, (for which indeed all we of his Profession may admire him) he taught six hundred boys with far more order and silence, than many other School-Masters could keep with thirty or forty only. I might add, that, (besides his care in ordering his Family, having always a multitude of Tablers) he spent many private hours (stolen, as it seems from his time of sleep and recreation) in providing such helps for his Children, as might ease himself, and encourage them in (passing) the difficulties of Learning: and though he knew well enough many jeer'd, to see a man of his parts and years, thus to abuse himself in such boyish matters; yet he so far addicted himself to teach little ones, that for their sakes he condescended to any, even the meanest undertakings. So that indeed I may well commend Corderius as an excellent Pattern for a good School master to follow, and this Book of his, as a true Touch-stone for judicious Parents to try when their Children are well taught and disciplined.

But I fear to offend with length, and therefore I will omit many things touching the use and benefits of these Colloquies, and my design in translating them, because indeed I intend, (as God continues health and opportunity) to proceed in **A new discovery of the old Art of Teaching**, and therein to shew the manner of improving this and other Books, used in Schools, to their proper ends.

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The Epistle Dedicatory.

May you please (Worthy Sir) to receive this mean expression of mine unfeigned desires, to promote the profiting of those towardly young Gentlemen your Sons; and to reserve it as a Pledge of my endeavours, (at the least) to avoid the name of a thankless person; I shall rest, after I have subscribed my self, Sir,

Humbly devoted to serve
you and yours.

From my School in
Goldsmiths-Ally.

Novemb. 4. 1652

CHARLES HOOLE.

Maturinus.

M. Corderii's

Colloquies,

English and Latin

Col. 1. Bernard, Claudius.

GOD save you
Claudius.

And god save you too
Bernard.

Let us play a little while.

What say you, you little
fool?

You are scarce come into
the School, and do you
talk of play already?

I pray you, be not angry.
I am not angry.

Why then do you speak so
loud?

I blame thy folly.

May we not play then?

Yes we may? but when
time serbeth.

Fie! thou art overwise.

I wish I ware but wise
enough: but I pray thee
let me alone, that I may
get what I am to say by
and by to the Master.

You say fair:

M. Corderii.

Colloquia,

Anglo-Latina.

Col. 1. Bernardus, Claudius.

Salve Claudius.

Tu quoque saluus sis, Ber-
narde.

Ludamus paulisper.

Quid ais, ineptule?

Vix scholam ingressus es,
& jam de ludoloqueris?

Ne irascaris, quæso.

Non irascor.

Cur Ergo sic exclamas?

Accuso tuam stultitiam.

Non licet igitur ludere?

Imò licet, at cum tempus
est.

Vah! Tu nimium sapis.

Utinam tantum scaperem
satis: sed mitte me, quæso,
ut reperam quæ mox red-
denda erant præceptoribus.

Æquum dicis:

I will also get with you, if
you please.

C What now? what is this?
what meaneth this so
sudden an alteration?

Did not you talk of play
but just now?

B I did speak of it indeed,
but not in earnest.

C Why did you dissemble?

B That I might talk with
you a little.

C What is that good for?

B What now, do you ask?
Did you never hear it
of the Master?

C I do not now remem-
ber it; I say, what good
doth it to talk together?

B To exercise our selves in
the Latin Tongue.

C Truly you think aright,
and I love you the
more now.

B I thank you: come, let
us go get our parts; for
the Master will be
here by and by.

Coll. 2. Stephanio and the
Master.

S God save you, Master.

P God save you, my Steph.

S Whence come you so
very early?

P From our Chamber.

Volo ego quoque tecum
repetere, si tibi placet.

Eho? quid hoc est? Quia
sibi vult ista tam subito
mutatio?

Nonne tu modò loquebaris
de lusu?

Loquebar quidem, sed non
serio.

35 Cur simulabas?

Ut paucis tecum fabularer.

Quid illud prodest?

40 Etiam rogas? Nunquam
audivisti ex præceptore?

Nunc mihi non occurrit;
quid inquam, prodest
confabulari?

45 Ad nos in Latina lingua
exercendos.

Præfector rectè putas, & ego
te nunc magis amo.

50 Habeo tibi gratias: agè
repetamus prælectionem;
nam brevi præceptor
aderit.

Coll. 2. Stephanio & Præ-
ceptor.

Salve, præceptor.

Salvus sis, mi Stephanio.

Unde venis tam multo ma-
ne?

5 E cubiculo nostro.

Wher

When got you up ?

A little before six, Master.

What do you say ?

It is just as I say.

You are up too early ;

Who waked you ?

My brother.

Did you say your prayers ?

As soon as my brother had comb'd me, I said them.

How ?

Kneeling upon my knees, and holding up my hands together, I said the Lords Prayer, with a thanksgiving.

In what tongue ?

In the English.

O, well done ! who sent you to me ?

No body.

What then ?

I came of my own accord.

My little sweet-heart ; what a fine thing it is to have a good wit !

Is it not breakfast time ?

I am not hungry yet.

What should you do then ?

I will repeat the *Prayers* we use to say every day, if you please to hear me.

What should it do but please me ? Do you remember them then ?

I do remember them.

Quando surrexisti ?

Paulo ante sextam præceptor

Quid ais ?

10 Sic est ut dico.

Tu nimis es matutinus ;

Quis te expergefecit ?

Fra ter meus.

An precatus es Deum ?

15

Cum Primùm frater me pexuit, precatus sum.

Quomodo ?

20

Flexis genibus & conjunctis manibus, dixi precationem Dominicam, cum gratiarum actione.

Quâ linguâ ?

25

Anglicanâ.

O factum bene ! quis te misit ad me ?

Nemo.

Quid ergò ?

30

Ultrò veni.

Mi animule, quid pulchrum est sapere !

Nonne est jentandi tempus ?

35

Nondum esurio.

Quid vis igitur ?

Volo reddere Nomina quotidiana, si tibi placet audire me.

40

Quidni placeret ? Teneo igitur memoria ?

Teneo.

B 2 Thanks

	Thanks be to god.		<i>Gratia Deo.</i>
P	Come on I say.		Age ; pronuncia.
S	But you use to go before me in English , and I answer in Latin.	40	Sed mihi soles præire Ang- licè , & ego Latinè respondeo.
P	You do well to put me in mind.		<i>Bene mones ;</i>
	I had almost forgot that , answer then.		<i>Pene istud oblitus eram S</i>
S	I expect you should pro- pound.	45	responde igitur. Expecto, ut proponas.
P	The head ?		
S	<i>Caput.</i>		
P	The top of the head ?		
S	<i>Vertex.</i>	50	
P	The fore-part ?		
S	<i>Sinciput.</i>		
P	The hinder-part ?		
S	<i>Occiput.</i>		
P	Now answer in English.	55	Nunc responde Anglicè.
	<i>Caput ?</i>		
S	The head.		
P	<i>Vertex ?</i>		
S	The top of the head.		
P	<i>Sinciput ?</i>	60	
S	The fore part.		
P	<i>Occiput ?</i>		
S	The hinder part.		
P	What if you say all by your self now ?	65	<i>Quid si nunc solus dicam</i> <i>omnia ?</i>
S	I can easily say.		Facile dicam
P	And I will be willing to hear you.		Ego verò te libenter audi- am,
S	<i>Caput</i> , the head.		
	<i>Vertex</i> the top of the head.	70	
	<i>Sinciput</i> , the fore-part.		
	<i>Occiput</i> the hinder-part.		
	Have I non said well, Ma- ster ?		Nonne bene dixi Præcep- tor ?

Very well as can be.

The Lord god be praised.

D finely spoken !

Go now and ask the maid
for your breakfast.

I had rather have it of
you, Master, if it may
be no trouble to you.

O how I love you for that
saying ! come, follow me,
I will give you some-
thing that is good, be-
cause you have done
your business well.

What is this ?

White Bread.

What are these ?

Three figs.

Count them.

One, two, three, four, five, six.

O pretty little boy !

Now get your breakfast at
your own leisure.

Col. 3.

A. B.

Will you eat your break-
fast with me ?

I have no breakfast.

What, have you not
brought it ?

I got my breakfast at
home.

Do you always do so ?

No, but because I rose
pretty early, my mo-

Quàm optimè.

Laudetur Dominus Deus.

O pulchrum verbum !

80 Ito nunc Petirum ab an-
cilla jentaculum.

Malim abs te accipere,
præceptor, si tibi non
est molestum.

85 O quàm te amo de isto
verbo ! age, sequere me;
dabo tibi aliquid boni,
quia tuum rectè fecisti
90 officium.

Quid est hoc ?

Panis candidus.

Quid hæc sunt ?

Ficus aride.

95 Numeræ.

Una, duæ, tres, quatuor,
quinque, sex.

O lepidum capitulum !

Jenta nunc otiose.

Col 3.

A. B.

Vis jentare mecum ?

Non habeo jentaculum.

Quid, non attulisti ?

5 Ego domi jentaveram.

Itanè semper facis ?

Minimè ; sed quia bene
mane surrexeram, sic

B 3 thet

Thanks be to god.

P Come on I say.

S But you use to go before me in English, and I answer in Latin.

P You do well to put me in mind.

I had almost forgot that, answer then.

S I expect you should propound.

P The head?

S Caput.

P The top of the head?

S Vertex.

P The fore-part?

S Sinciput.

P The hinder-part?

S Occiput.

P Now answer in English.

Caput?

S The head.

P Vertex?

S The top of the head.

P Sinciput?

S The fore-part.

P Occiput?

S The hinder-part.

P What if you say all by your self now?

S I can easily say.

P And I will be willing to hear you.

Caput, the head.

Vertex the top of the head.

Sinciput, the fore-part.

Occiput the hinder-part.

Have I now said well, Master?

Gratia Deo.

Age; pronuncia.

Sed mihi soles præire Anglice, & ego Latine respondeo.

Bene mones;

Pene illud oblitus eram; responde igitur

Expecto, ut proponas.

Nunc responde Anglice

Quid si nunc solus dicam?

Facile dicam

Ego vero te libenter audi-
am.

Nunc bene dixi Praeceptor?
Vet.

Very well as can be.

The Lord god be praised.

D finely spoken !

So now and ask the maid
for your breakfast.

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you, Master, if it may
be no trouble to you.

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Quam optime.

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est molestum.

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verbo ! age, sequere me;
dabo tibi aliquid boni,
quia tuum recte fecisti
officium.

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Quid hæc sunt ?

Ficus aride.

Numera.

Una, duæ, tres, quatuor,
quinque, sex.

O lepidum capitulum !

Jenta nunc otiose.

Col. 3.

A. B.

Vis jentare mecum ?

Non habeo jentaculum.

Quid, non attulisti ?

Ego domi jentaveram.

Itane semper facis ?

Minime, sed quis bene

in the carcer-sham, sic

B. the

ther ~~was~~ pleased to
deal so with me.
A Much good may it do
you.

I then will break my fast
by my self.

B And I will ply my book
in the mean time.

Col. 4. The Master and the
Scholar.

M Are you ready to give an
account of your study ?

D I am ready, as I think.

M Say then, and have your
wits about you.

D This morning we first said
a Verse out of *Cato*; then
we construed it in Latin
and English: at the last,
two and two of us
parsed every part of
speech, with its things
belonging to it, and the
signification.

M Have you done your duty
well ?

D I suppose, I satisfied my
Master pretty well.

M See you do not lie : for
I will ask him.

D As you will, Master ; I
do not fear in this
point.

M Come, let us go on.
What have you to say at
noon?

matri placuit me tractare

Prosit tibi.

10 Ego igitur solus jentabo.

Et ego interim studebo.

Col. 4. Magister, Disci-
pulus.

*Esne paratus ad reddendum
studii tui rationem ?*

Paratus, ut mihi videor.

*Redde igitur, & esto presentis
animo.*

5 Hoc matutino tempore,
primum ponunciavimus
carmen ex *Catone* ; de-
inde ejus interpretatio-
nem Latinè & Anglicè red-
didimus ; postremò binè
10 pertractavimus singulas
partes Orationis ; cum
attributis & significati-
one.

15 *Restene fecisti officium
tuum ?*

*Puto me satisfacisse præ-
ceptoris magna ex parte.*

20 *Vide ne mentiaris ; nam
ego illum percontabor.*

*Ut voles, præceptor ; ni-
hil hac in re metuo.*

25 *Agè pergamus. Meridie
quid habetis reddere ?*

We

D We have the Verb *Possum*
to form in Latin and
English.

M **Nothing else?**

D Nothing.

M I have taught you that
otherwise.

Do you not remember it?

D **I dare not say, I, till I**
have tried.

M **Form it in the first**
persons, and the rest
will be very easie to you.

D The Indicative Mood.

Possum, I can.

Poteram, I was able.

Potui, I have been able.

Potueram, I had been able.

Potero, I shall be able.

The Imperative is wanting

The Optative.

Utinam possim, God grant
I can.

Utinam possem, would to
God I could.

Utinam Potuerim, God
grant, I have been able.

Utinam Potuisssem, would
to God I had been able.

The Subjunctive.

Ut Possim, That I may.

Ut Possem, That I might.

Quamvis Potuerim, Al-
though I had been able.

Quamvis Potuisssem, Al-
though I had been able.

Cum Potuero, When I shall
be able.

Habemus declinare Ver-
bum *Possum*, Latinè &
Anglicè.

Nihil præterea?

35 Nihil.

Ego te istud *aliàs* docui.

Nonne tenes memoria?

Non ausim affirmare, donec
tentavero.

35 Declina in primis personis,
& cætera tibi erunt fa-
cillima.

Modus Indicativus.

40

45

Imperativus deest.
Optativus.

50

55

Subjunctivus.

55

- M Decline the whole Infinitive Mood.
- D The Infinitive Mood Present and Præterimperfect Tense, *Posse*, to may or can. 65
The Præterperfect and Præterpluperfect Tense, *Potuisse*, to have or had been able.
- M The rest are wanting. 70
- M Why doth this verb *Possūm* want the future Tense of the Infinitive Mood?
- D And why also doth it want the Participle in *rus*? 75
- D Because it hath not the Supine.
- M And what then?
- D For those words use to be formed of the Supine. 80
- M Give an example in some perfect Verb.
- D As of the Supine *lectu* is made *lecturus*, and of *lecturus* is made *lecturum esse*. 85
- M Tell indeed. But why have you omitted the Participle of the Present tense of the verb *Possūm*, seeing *Potens potentis* is used?
- D Because, as you have often taught us, *Potens* is not a Participle, though it come of *Possūm*. 90
- M What is it then?
- D A Noun Adjective, 95
- (Declina totum infinitivum, Infinitivi modi præsens & præteritum imperfectum. Præteritum perfectum, & plusquam perfectum. Cætera desunt. Cur hoc verbum *Possūm* caret futuro infinito? Cur item participio in *rus*? Quia non habet supinum. Quid tum? Illæ enim voces à supino formari solent. Da exemplum in aliquo verbo integro. Ut à supino *lectu* fit *lecturus*, & à *lecturus* fit *lecturum esse*. Rectè sanè. Sed cur prætermisisti participium præsens à verbo *Possūm*, cum sit in usu, *Potens potentis*? Quia (ut sæpe nos docuisti) *Potens* non est participium, licet à *Possūm* veniat. Quid ergo est? Nomen Adjectivum.

**It is well remembred
of you : I pray god
you may always go
on thus.**

**I hope better and bet-
ter every day by the
grace of god.**

And I also hope the same
with you.

Now it remains that you
say the Preterperfect
tense, with them that
come of it.

*Potui, potueram, potuerim,
potuissem, potuero, potuisse.*

Say the terminations.

I, ram, rim, sem ro, se.

Say the Significations.

Possum, I am able.

Posse, to be able.

So much for this.

See, see ; we are called to
dinner.

Col. 5. C. D.

**When will you get your
dinner ?**

I have dined already.

At what a clock ?

**At half an hour past
eight.**

Do you dine so early then ?

So we use commonly to

**do in summer : but
when dine ye ?**

**We do not dine till half
an hour after ten, and**

*Proba meministi : utinam
sic pergas semper.*

100 *Spero indies meliora per
Dei gratiam.*

*Ego quoque idem tecum
spero.*

105 *Nunc resta : ut dicas præ-
teritum cum sua prole.*

110

115 *Hæc hæcenus.*

*Ecee, ecce, vocamur ad
prandium.*

Col. 5. C. D.

Quando vis prandere ?

Ego jam prandi.

Quotâ horâ ?

Sesqui octavâ.

*Tam manè igitur prande-
ris ?*

*Sic ferè solemus in æstate :
vos autem ?*

*Non prandemus ante ses-
quidecimam : interdum
some*

- sometimes after eleven.
- D O strange ! why no sooner?
- C We must tarry for my father, till he come back from the Court.
- D Then you cannot be in the Hall at the singing of Psalms.
- C I am very seldom there
- D How are you excused ? (or how come you off ?)
- C I am exempted from so doing.
- D Who exempted you ?
- C The Master, at my father's motion.
- D Have all Aldermens sons then such a privilege ?
- C They have, so their fathers desire it.
- D Could not your Mother give you your dinner before your father came back from the Common-Council ?
- C She could indeed, but my father would have me tarry for him.
- D Why so ?
- C Because it is his mind to have it so.
- D Now I must hold my tongue : for you have stop't my mouth : (or, you have made me that I have not a word to say.)
- C Who made you so buſt to ask ?
- dum ab undecima.
- Papæ ! Cur non citius ?
- Expectandus est Pater, dum è curia redierit.
- 15 Tu igitur non potes adesse aulae in cantatione Psalmorum.
- Raro admodum intersum.
- 20 Quomodo excusaris ?
- Exemptus sum illo munere.
- Quis te exemit ?
- 25 Didasculus, Patris mei monitu.
- Ergone omnes Senatorum filii habent hujusmodi Privilegium ?
- 30 Habent, modo Patres jubent.
- Nonne Mater posset dare tibi prandium ante reditum Patris è Senatu ?
- 35 Posset quidem, sed Pater vult à me expectari.
- Quamobrem ?
- 40 Quia sic illi placet.
- Nunc mihi tacendum est : Os enim mihi occlusisti.
- 45 Cur tu es tam curiosus percontari ?

D I am but a Child, and
children always desire
to know novelties.

C I confess it, but there is
a mean in all things,
as the Master doth often
teach us.

D Therefore let us depart,
that you may get you
gone to your dinner.

C I pray you pardon me,
if I have offended you
in any thing.

D I desire the same cour-
tesse of you, I, I say,
rather, who may have
offended you with my
talketibenes, but
thinking no harm in
the mean time.

Col. 6.

F. G.

F Where got you your
meat to day?

G At my Host's.

F What did you dine for?

G Six farthings (or doits.)

F What did your supper,
how much cost it?

G Just so much. But what
are you maintained for
a day?

F More than you.

G For how much then?

F For four pence (sols, or
liber.)

*Puer sum, & pueri semper
cupiunt aliquid scire no-
vi.*

*Fateor, est modus in rebus,
ut præceptor nos sæpe
docet.*

*Ergo discedamus, ut te
pransum conferas.*

*Ignosce, quæso si qua in re
offenderim.*

*Ego abs te idem peto; ego,
inquam, potius qui te of-
fendere potui loquacitate
meâ, sed interim nihil
mali cogitans.*

Col. 6.

F. G.

Ubi hodie cibam cepisti?

Apud hospitem meum.

Quanti prandisti?

Sex Quadrantibus.

*Quid cœna, quanti consti-
tit?*

*Tantidem. Tu verò quan-
ti aleris quotidie?*

Pluris quàm tu.

Quanti igitur?

Quatuor assibus.

Col.

Col. 7. *Choletus*, *Colo-*
guerius.

- Ch* Whence come you?
C From abroad.
Ch Why went you forth?
C To go home.
Ch Why so?
C To fetch my books.
Ch So ho! why had you not brought them?
C I had forgot them.
Ch Do you use to forget your breakfast, or your drinking, on that fashion?
C Very seldom.
Ch Truly it was a great oversight.
C Yes indeed, a very great one; but what should one do? we are but boys.
Ch What if the Master knew of your doing?
C Perhaps I should be punished.
Ch Do you say, perhaps?
C Without doubt you should be whipt.
 Are you not ashamed to come into the School without your books?
Ch It doth not only shame, but itk me also; nevertheless I pray thee do not tell of me.
C I have no such thought, but I cannot dissemble

Col. 7. *Choletus*, *Colo-*
guerius.

- Underedis?*
Foris.
Cur prodieris?
 5 *Ut irem domum.*
Quid eò?
Petitum libros meos.
Eho! cur non attuleras?
 10 *Oblitus eram.*
Siccine soles jentaculum, aut merendam, oblivisci?
Rarissimè.
 15 *Profectò magna fuit negligentia.*
Imò maxima; sed quid agas? pueri sumus.
 20 *Quid si praeceptor tuum factum sciret?*
Fortasse pœnas darem.
 25 *Ain'tu, fortasse?*
Procul dubio vapulares.
Nonte pudet sine libris in scholam venire?
 40 *Non solum pudet, sed piger etiam; veruntamen nè me accuses obsecro.*
Nihil minus cogito, sed non possum dissimulare, quin
 35 *bu;*

but I must find fault
with you.

Ch You do that (I verily
believe) as a friend,
and therefore I take it
in good part.

C That's enough for me.
Let us go in a doors into
the School.

Ch It is time ; now the Cap-
tains demand an account
of our writing.

Col. 8. The Scholar, the
Master.

Pu Master, may I speak a
word with you ?

Pæ Speak boldly!

Pu I and my school-fellows
have been fast at our
Books almost this three
days together.

May we refresh our
selves with a little
play ?

Pæ Say some Sentence then.

Pu *Interpone tuis interdum gaudia curis,*

Ut possis animo quemvis suserre laborem.

Pæ Say the English verses too, if
you remember them.

Pu Mirth with thy labour sometimes put in ure,
That better thou thy labour may't endure.

Pæ How well you have
said all !

Pu Thanks be to god.

Pæ Hereafter you must put
something else to it.

quin ego te reprehendam.

*Istud(credo equidem) ami-
ce facis, itaque boni con-
sulo.*

Id satis est mihi.

*Eamus intro in auditori-
um.*

*Tempus est ; jam decurio-
nes exigunt scripturae
rationem.*

Col. 8. Puer, Pædago-
gus.

Præceptor, licetne pauca ?

Loquere audacter.

*Ego & condiscipuli mei
hoc serè toto triduo li-
bris affixi sumus.*

*Licetne paulisper animum
ludo relaxare ?*

*Dic igitur aliquam Seten-
tiam.*

Interpone tuis interdum gaudia curis,

Ut possis animo quemvis suserre laborem.

*Dic etiam versus Anglicos,
si memoriâ tenes.*

Quam recte dixisti omnia ?

Est Deo gratia.

*Aldendum post hac erit
aliquid. What*

- | | | | |
|----|---|----|--|
| Pu | What Master ? | 20 | Quidnam Præceptor ? |
| Pæ | Who hath given me wit ,
and a good understanding. | | Qui dedit mihi ingenium ,
& mentem bonam. |
| Pu | But who shall teach me
those words ? | 25 | Sed quis me illa docebit
verba ? |
| Pæ | I will write them for you
in your little note=
book, that you may
learn them without
book. | 30 | Ea scribam tibi in <i>commen-</i>
<i>ariolo tuo, ut ediscas.</i> |
| | But pray thee tell me, who
taught thee that speech,
which thou hast said ? | | Sed dic mihi, quæso, Quis
te docuit istam oratio-
nem, quam pronunciasti? |
| Pu | Campanus had given it
me yesterday in wri=
ting, and I got it by
heart. | 35 | <i>Campanus heri dederat mi-</i>
<i>hi scriptum, & ego me-</i>
<i>morie mandavi.</i> |
| Pæ | Truly I love you, my <i>Da-</i>
<i>niel</i> for that diligence
of yours. | 40 | Profecto ego te amo, mi
<i>Daniel</i> , ob istam dili-
gentiam. |
| Pu | I thank you, Master.
Do you give way that we
may play then ? | | Ago tibi gratias, præceptor.
Permittisne igitur, ut lu-
damus? |
| Pæ | Yes. Go thy way, tell
thy school-fellows. | 45 | <i>Sanè</i> Abi, renuncia con-
discipulis tuis. |
| Pu | I will | | Faciam. |
| Pæ | What will you say to them? | | Quid dices illis ? |
| Pu | That which you once
taught me. | | Id quod me docuisti ali-
quando. |
| Pæ | But I will first hear it of
you. | 50 | Sed volo prius ex te au-
dire. |
| Pu | We merre boys, behold
I bring you good
news ; I have got you
leave to play. | 55 | <i>Gaudete pueri , en affero</i>
<i>vobis jucundum nunci-</i>
<i>um, ego vobis impetra-</i>
<i>vi ludendi potestatem.</i> |
| Pæ | Well done : you have
remembered it well.
Now go thy way. | | <i>Eugé : Probè meministi :</i>
<i>Itè nunc jam.</i> |

Col. 9. Conradus, Daniel

C Let us repeat our **every**
day **Prouns**, that we
may say them **more**
surely to the Master.

D You do well to put me in
mind; go before me in
Yesterday **Prouns**.

C **Say in Latin**, An eye.
D *Oculus.*

C The right eye.

D *Oculus dexter.*

C The left eye.

D *Oculus sinister.*

C Both the eyes.

D *Ambo Oculi.*

C **You remember well.**

D **Now** hear whether I
can say them by my
self rightly or no.

C Come on, I hear you.

D An eye.

C You must count them at
your fingers ends, as
the Master teacheth us.

D **What** is that good for?

C To help the memory.

D **What** doth this mean?

C Have you not heard ma-
ny times?

D I am forgetful: what
should I do?

C Be more diligent to re-
member what you have
learned.

D **You** do me a kindness,
in giving me such friend-
ly advice.

Col. 9. Conradus, Daniel

Repetamus Nomina quoti-
diana, ut certius redda-
mus ea præceptori.

5 Bene mones; præito mi-
hi hesternæ.

Dic Latine, an eye.

10 *Oculus.*

Oculus dexter.

Oculus sinister.

Ambo Oculi.

15 *Prohè tener.*

Nunc audi an recte solus

dicam.

20 *Agè audio.*

Debes enumerare in digitis,

ut docet præceptor.

25 *Quid prodest istud?*

Ad memoriam juvandam.

Quid hoc sibi vult?

Non audivisti multisies?

30 *Ego sum obliviosus: quid*

agerem?

Esto diligentior ad ea re-

tinenda, quæ perciperis.

35 *Quod me fideliter mones,*

pergratum facis.

Come

C	Come on, return to the point.		Agè, <i>Ad rem redi.</i>
D	An eye, <i>Oculus.</i>		
	The right eye, <i>Oculus dexter.</i>	40	
	The left eye, <i>Oculus sinister.</i>		
	Both the eyes, <i>Ambo oculi.</i>		
C	How well have you said all!		Quàm rectè omnia dixisti!
D	Let us repeat to days Points too.	45	Repetamus etiam hodierna.
C	Content : But do you go before me again, as I have done you.		Placet; at tu vicissim præito mihi.
D	A hand.	50	
C	<i>Manus,</i>		
D	The right hand.		
C	<i>Manus dextra.</i>		
D	The left hand.		
C	<i>Manus sinistra.</i>	55	
D	Both the hands.		
C	<i>Ambæ Manus.</i>		
D	It remains for you to say by your self.	60	Restat, ut solus dicas.
C	A hand, <i>Manus.</i>		
	The right hand, <i>Manus dextra.</i>		
D	The left hand, <i>Manus sinistra.</i>		
	Both the hands, <i>Ambæ Manus.</i>	65	
C	What that we could say thus well before the Master!		O si tam be dicremus coram Præceptore!
D	What hinders?	70	Quid obstat?
C	Because we are afraid.		Quia timemus.
D	And yet he corrects our faults gently enough.		Et tamen errata nostra satis humaniter corrigit.

D I know not what this
should mean.

I am always fearful at
the first.

C That is, in a manner, 80
natural to every one,
as we have heard of our
Master.

D Now we should have said
again in Latin and Eng- 85
lish: but I see the Mas-
ter is coming.

C Let us go in.

Col. 10. A. B.

A Say in Latin,
Let us say our Lesson to
gether.

B *Repetamus unâ prælectio-*
nem.

A How many parts hath this
speech?

B Three.

A Show the difference be-
twixt every one of 10
them expressly.

B *Repetamus* is a Verb.

Unâ is an Adverb.

Prælectionem is a Noun.

A Show it a little more
plainly.

B Do you then go before me
as the Master useth.

A *Repetamus.*

B *Repeto, repetis, repetere*, of
the third Conjugation,
like *Lego, legis, legere.*

The Præterite Tense
Repetivi.

Nescio quid hoc sibi velit.

Ego semper sum timidus
in principio.

Istud est quod dammodo natu-
ræ omnibus, ut audivi-
mus ex præceptore.

Nunc repetendum esset
Latine & Anglice: sed
præceptorem venientem
video.

Ingrediamur.

Col. 10. A. B.

Dic Latine.

5 *Hæc oratio quor habet par-*
tes?

Tres.

Discerne singula nomina
in

Repetamus est Verbum.

Unâ Adverbium.

Prælectionem Nomen.

Declara paulo plarius.

15 Tu igitur præito mihi, ut
solet Præceptor.

20 Conjugationis tertiæ: ut

Præteritum.

C

The

The Supine.

Repetitum.

The Participles.

*Repetens, & Repetiturus.**Und.*

A It is not declined because it
is an Adverb in this
place; in English, *together*.

B *Prælectionem.*

A *Prælectio, onis, f. g.*

The lesson, or Lecture.

Col. 11. A. B.

A **Let us go to say our
lesson together.**

B Why should I say it?
Is it not enough that I
have said it by my self?

A If you had only said once
or twice, **that is but a
small matter towards
getting it without
book.**

B Nay, but I have said it o-
ver about ten times.

A Truly that is enough.

B What would you have
more, then?

A If you would be sure to say
before the Master, it is
requisite you should re-
peat it over with some
body.

B I did not know that: but
I assent to you with all
my heart.

A Let us do then that which
I advise you to.

Supinum.

Participia.

Non declinatur; quia est
Adverbium hoc in loco;
Anglice, *together*.

Col. 11. A. B.

Eamus unà repetitum.

Quid ego repeterem?

Nonne satis est quòd solus
repetiverim?

Si tantum semel aut bis
repetieris *id parum est
ad ediscendum,*

Imò circiter decies repe-
tivi.

Id quidem sufficit.

Quid igitur vis amplius?

Si *viscertissime reddere co-
ram præceptore, opus est
cum aliquo repetivisse.*

Istud ego nesciebam: sed
tibi libenter assentior.

Faciamus ergò, quod ego te
monebam. Tru-

Truly, **I do not say nay;**
begin.

Col. 12. *Gentilis. Isaac.*

Can you say your lesson
by heart?

Almost.

Are you willing we should
say it over together?

Yes.

Begin then.

**I will do it with all my
heart: but do you be
sure to hear, that you
may tell me if I miss
in any thing.**

Come then.

Fac sumptum properè —

You have mist already,
you should have begun
with yesterdays lesson.

**You do well to advise
me; I will now begin.**

Iratus de re incerta contendere noli; Impedit ira.

You miss in the accent of *ira*

Impedit ira animum, nè.

**Make a distinction af-
ter animum.**

Impedit ira animum, nè possit cernere verum.

Fac sumptum properè cum res desiderat ipsa.

Dandum etenim.

You miss in the accent [25]
again. Say it again. 1 1

Dandum etenim est aliquid cum tempus postulat, aut res:

Do you not see that you
have mist four times?

I see it.

Equidem non recuso; incipe.

Col. 12. *Gentilis. Isaacus.*

Tenésne memoriâ præle-
ctionem?

Propemodum.

Vísne repetamus unâ?

5 Maximè.

Incipe igitur.

*Faciam libenter: sed tu at-
tentè audi, ut me corri-
gas: si quid erra vero.*

10

Agedum.

Jam errâsti, incipiendum
fuit ab hesternâ lectione.

15

*Bene admones; nunc inci-
piam.*

20

Peccas accentu ira.

Distingue post animum.

Iterum peccas accentu.
1 1 Repete.

Vidésne te errâsse quater?

30

Video.

C	Come on, return to the point.	Agè, <i>Ad rem redi.</i>
D	An eye, <i>Oculus.</i>	
	The righteye, <i>Oculus dexter.</i>	40
	The left eye, <i>Oculus sinister.</i>	
	Both the eyes, <i>Ambo oculi.</i>	
C	How well have you said all!	<i>Quàm rectè omnia dixisti!</i>
D	Let us repeat to days Points too.	45 <i>Repetamus etiam hodierna.</i>
C	Content : But do you go before me again, as I have done you.	<i>Placet; at tu vicissim præsto mihi.</i>
D	A hand.	50
C	<i>Manus,</i>	
D	The right hand.	
C	<i>Manus dextra.</i>	
D	The left hand.	55
C	<i>Manus sinistra.</i>	
D	Both the hands.	
C	<i>Ambæ Manus.</i>	
D	It remains for you to say by your self.	<i>Restat, ut solus dicas.</i>
C	A hand, <i>Manus.</i>	60
	The right hand, <i>Manus dextra.</i>	
D	The left hand, <i>Manus sinistra.</i>	
	Both the hands, <i>Ambæ Manus.</i>	65
C	O that we could say thus well before the Master!	<i>O si tam be dicremus coram Præceptore!</i>
D	What hinders?	70 <i>Quid obstat?</i>
C	Because we are afraid.	<i>Quia timemus.</i>
D	And yet he corrects our faults gently enough.	<i>Et tamen errata nostra satis humaniter corrigit.</i>

D I know not what this should mean.

I am always fearful at the first.

C That is, in a manner, 80 natural to every one, as we have heard of our Master.

D Now we should have said 85 again in Latin and English: but I see the Master is coming.

C Let us go in.

Col. 10. A. B.

A Say in Latin,
Let us say our Lesson together.

B *Repetamus unā prælectionem.*

A How many parts hath this 5 speech?

B Three.

A Show the difference be- 10 tween every one of them expressly.

B *Repetamus* is a Verb.

Unā is an Adverb.

Prælectionem is a Noun.

A Show it a little more 15 plainly.

B Do you then go before me as the Master useth.

A *Repetamus.*

B *Repeto, repetis, repetere*, of 20 the third Conjugation, like *Lego, legis, legere.*

The Præterite Tense

Repetisti.

Nescio quid hoc sibi velit.

Ego semper sum timidus in principio.

Isud est quod dammodo naturale omnibus, ut audivimus ex præceptore.

Nunc repetendum esset Latine & Anglice: sed præceptorem venientem video.

Ingrediamur.

Col. 10. A. B.

Dic Latine.

Hæc oratio quot habet partes?

Tres.

Discerne singulas nominationes.

Repetamus est Verbum.

Unā Adverbium.

Prælectionem Nomen.

Declina paulo planius.

Tu igitur præito mihi, ut solet Præceptor.

Conjugationis tertie: ut

Præteritum.

C

The

The Supine.

Repetitum.

The Participles.

*Repetens, & Repetiturus.**Und.*

A It is not declined because it
is an Adverb in this
place; in English, *together*.

B *Prælectionem.*

A *Prælectio, onis, f. g.*
The lesson, or Lecture.

Col. 11. A. B.

A **Let us go to say our
lesson together.**

B Why should I say it?
Is it not enough that I
have said it by my self?

A If you had only said once
or twice, **that is but a
small matter towards
getting it without
book.**

B Nay, but I have said it o-
ver about ten times.

A Truly that is enough.

B What would you have
more, then?

A If you would be **sure to say**
before the Master, it is
requisite you should re-
peat it over with some
body.

B I did not know that: but
I assent to you with all
my heart.

A Let us do then that which
I advise you to.

Supinum.

Participia.

35 Non declinatur, quia est
Adverbium hoc in loco;
Anglice, *together*.

40

Col. 11. A. B.

Eamus unà repetitum.

Quid ego repeterem?

Nonne satis est quod solus
repetiverim?

5

Si tantum semel aut bis
repetieris *id parum est
ad ediscendum,*

10

Imò circiter decies repe-
tivi.

Id quidem sufficit.

Quid igitur vis amplius?

15

Si vis certissime reddere co-
ram præceptore, opus est
cum aliquo repetivisse.

20

Istud ego nesciebam: sed
tibi libenter assentior.

Faciamus ergò, quod ego te
monebam. Tru-

25

Truly, **I do not say nay;**
begin.

Col. 12. *Gentilis. Isaac.*

Can you say your lesson
by heart?

Almost.

Are you willing we should
say it over together?

Yes.

Begin then.

**I will do it with all my
heart:** but do you be
sure to hear, that you
may tell me if **I miss**
in any thing.

Come then.

Fac sumptum properè —

You have mist already,
you should have begun
with yesterdays lesson.

**You do well to advise
me;** I will now begin.

Iratu de re incerta contendere noli: Impedit ira.

You miss in the accent of *ira*

Impedit ira animum, nè.

**Make a distinction at=
ter animum.**

Impedit ira animum, nè possit cernere verum.

Fac sumptum properè cum res desiderat ipsa.

Dandum etenim.

You miss in the accent
again. Say it again.

Dandum etenim est aliquid cum tempus postulat, aut res:

Do you not see that you
have mist four times?

I see it.

Equidem non recuso; incipere.

Col. 12. *Gentilis. Isaacus.*

Tenésne memoriâ præle=
ctionem?

Propemodum.

Vísne repetamus unâ?

Maximè.

Incipè igitur.

*Faciam libenter: sed tu at=
tentè audi, ut me corri=
gas: si quid erravero.*

Agedum.

Jam errâsti, incipiendum
fuit ab hesternâ lectione.

*Bene admones; nunc inci=
piam.*

Impedit ira.

Peccas accentu ira.

Distingue post animum.

Iterum peccas accentu.
1 1 Repete.

Vidésne te errâsse quater?

Video.

G	And have you minded the places?		Et observasti locos?
I	I have minded them.	30	Observavi.
G	By that means you will take the better heed to your self.		Sic tibi facilius cavebis.
I	Alas poor Boy that I am!	35	Me miserum!
	I thought I had it well by heart.		Putabam me rectè tenere.
G	So it often falls out with me too, ever when my memory is not well settled.	40	Sic mihi quoque solet accidere, quoties memoria non est bene confirmata.
I	He is happy that hath a good memory.		Felix qui memoriam bonam habet.
G	It is a great blessing of God.	45	Magnum Dei beneficium.
I	But time goes on.		Sed tempus abit:
G	Hear me now.		Audi nunc me.
I	I hear you, say.		Audio, pronuncia.
	<i>Iratus de re incerta contendere noli.</i>		
I	Look! the master is here. Hold your tongue that we may cry salve to him		Hem! Præceptor adest. Tace, ut illum salutemus.
<u>Col. Clement. Felix.</u>			<u>Col. Clemens. Felix.</u>
C	Is there nothing for us to say to the master to day?		Nihilne est quod reddamus hodie præceptori?
F	Nothing, but about the Grounds of Grammar.		Nihil nisi de Grammaticæ Rudimentis.
C	What is that?	5	Quidnam?
F	Look into your Book, and you shall find marks upon five lessons, which the Master hath appointed us.		Inspice libellum tuum, invenies notas in quinque lectionibus, quas Præceptor nobis præscripsit.
C	When was that?	10	Quando istud fuit?

On Friday, at four a Clock.

But I was not there then.

Therefore you deserved to be whip'd.

Do you pass such a sentence you severe judge?

I was busily employed at home, and **I** went not away without the Master's leave.

Suppose it were so : yet you should enquire the day after, what was done the day before.

I confess the fault ; but I pray thee, let me see thy book, that I may see what we are to say.

Take it, and with the same labour mark out what the Master hath appointed us.

I will be sure to do it : no ; shall you blame me hereafter (as **I** hope) for my negligence.

Col. 24. Comes. Oliver.

What was done in the school at three a Clock?

We parsed the parts of Speech out of the lesson.

Nothing else?

I would have told you, but that you interrupted me.

I have done amiss. Go on.

Die Veneris, hoâ quartâ.

At ego tunc non interfui.

Ergo plagas meruisti.

Siccine judicas, severe judex?

Occupatus eram domi, nec abieram injussu Præceptoris.

Esso ; sed tamen debuisti postredie querere, quid pridie actum esset.

Meam culpam confiteor: sed cedo librum tuum, quæso, ut videam quid nobis reddendum sit.

Accipe, & eâdem operâ signato quæ à Præceptore nobis præscripta sunt.

Faciam diligenter; neque posthac (ut spero) me accusabis negligentia.

Col. 14. Comes. Oliverius.

Quid actum est in auditorio horâ tertiâ?

Tractatæ sunt partes orationis ex prælectione.

Nihilne amplius?

Dixissem nisi me interpellasses.

Erravi. Perge.

- O Afterwards the Master dictated a piece of English to be translated to day.
- C When must it be shewed?
- O To morrow at noon.
- C Have you translated it already?
- O After a fashion.
- C Dictate the English (or vulgar) to me, I pray you.
- O Take it, make haste, for I have something to write.

Col. 15. Silvius, Gervas.

- S What are you doing?
- G I am getting by my self.
- S What do you get?
- G That which the Master set us to day.
- S Can you say it by heart?
- G I think so.
- S Let us get together: and so we shall both of us say better before the Master.
- G Do you begin then, since you dared me.
- S Come on, mind, that you do not let me miss.
- G I am more ready to hear you, than you are to say.

Postea dictavit præceptum argumentum Anglicum hodiè vertendum.

Quando reddendum?

15 Cras meridiè.

Jámne vertisti?

Utcunque.

Dicta mihi, quæso, verbum.

20

Accipe, festina; nam habeo aliquid scribere.

Col. 15. Sylvius, Gervas.

Quid agis?

Repeto mecum.

Quid repetis?

Præscriptum hodiernum præceptoris.

5

Tenescne memoriâ.

Sic opinor.

Repetamus unâ; sic utique nostrum rectius pronuntiabit coram præceptore.

10

Tu igitur incipe, qui me provocasti.

Agè, attentus esto, ne me finis aberrare.

15

Sum promptior ad audiendum, quam tu ad pronuntiandum.

Col.

Col. 16. *Achoratus, Cor-
tinus.*Col. 16. *Achoratus,
Cortianus.*

A Will you get your lesson
with me ?

C I will.

A Can you say ?

C Not well enough per-
chance.

A Come on, **Let us make
trial.**

C What then do we tarry for?

A **Begin when you will.**

C **But it is your part
rather to begin.**

A Why so ?

C Because you invited me.

A **You say fair : mind
then**

C **I am ready.**

Col. 17. *Crispus, San-
drotus.*Col. 17. *Orissus, San-
drotus.*

C Can you say already what
must be said at three of
the clock ?

S I can say.

C And I too.

S Let us talk together a lit-
tle then.

C But if the **Monitor** come
upon us, he will think
we are a prating.

S **Why do you fear where
there is nothing to
be feared ?**

If he do come he shall not

Visne mecum repetere
pralectionem ?

Volp.

Teneſne ?

Non ſatis recte ſortaffe.

Agè, Faciamus periculum.

Quid igitur expeſtamus ?

Ubi voles incipe.

Atqui tuum eſt potius in-
cipere.

Quid ità.

Quia me invitàſti.

Equum dicis : attende
igitur.

Iſſne ſum.

Jámne teneſ quæ reddenda
ſunt hora tertià ?

Teneo.

Ego quoque.

Ergo conſtabit tunc pau-
liſpetur.

Sed ſi intervenerit Obſer-
vator, putabit nos gar-
rire.

Quid times ubi nihil ti-
meſt ?

Si venerit, non deprehen-

	find us idle, or ill occupi- piet.		det nos in otio aut in re mala.
	Let him hear our discourse if he please.	15	Audiat, si velit, nostrum colloquium.
C	You say very well: Let us go aside some-whither into a corner, for fear lest any body should hinder us.		Optime loqueris: Seceda- mus aliquo in angulum, ne quis nos impediat.
	Col. 18. <i>Triminaus, Messor.</i>	20	Col. 18. <i>Triminaus. Messor.</i>
T	It doth not become us to be idle, or to prate here, whilst we look for the Master.		Non decet hic otiosi aut garrire, dum preceptor expectatur.
M	What do you say? it doth not become us? nay in- deed we may not, un- less we have a mind to be whip'd.	5	Quid ais? non decet? imò verò non licet, nisi volu- mus vapulare.
T	Do you hear me then whilst I say my les- son, and I will after- wards hear you.	10	Tu igitur audi me, dum præ- lectionem pronuncio: ego deinde te audiam.
M	Come on, say.		Age, pronuncia.
	Col. 19. <i>E. F.</i>		Col. 19. <i>E. F.</i>
E	Why do you not write?		Cur non scribis?
F	I have writ my les- son already. But what do you say?		Jam scripsi meam paginam Tu verò?
E	I am going to write in the yard.	5	Eo scriptum in aræ.
F	Why so?		Quid id?
E	Because the weather is fair.	10	Quia serenum est cælum.
F	Make haste, the time goes		Festina, tempus abest: & on,

on, and we shall be cal-
led to an account by
and by.

Et mox exigetur ratio.

Col. 20. Titus. Valerius.

Col. 20. Titus. Valerius.

- T Why do you not write ?
V Because I list not.
T But the Master bade you.
V I know he did; but I have
something to read first.
Besides. **I have nothing
to write now.**
T **I would to God you
would write for me.**
V What ?
T I have the Master's di-
ctates to write out.
V What dictates ?
T Upon Tullie's Epistles.
V I will willingly write them
out for you, but tarry
till the next holy-day.
T I will tarry then: but **I
pray you do not fail me.**
V **I will neither tarring-
ly nor willingly fail.**

Col. 21. Damon, Audax.

- D Will you write out my les-
son for me ?
A Why have you it not writ-
ten ?
D Because I was busied ye-
sterday.

- Cur non scribis ?
Quia non libet.
Atqui praeceptor jusserat.
Scio: sed est mihi aliquid
legendum prius;
Praeterea, nihil habeo quod
nunc scribam.
O si velles mihi scribere.
10. Quidnam ?
Habeo describenda dictata
Praeceptoris.
Quae dictata ?
In Ciceronis Epistolas.
20. Libenter describam tibi;
sed expecta feriarum
diem proximum.
Expectabo igitur; sed ne
fallas quaeso.
25. Nec sciens, nec volens fal-
lam.

Col. 21. Damon. Audax.

- Visne mihi describere prae-
lectionem ?
Cur non habes ?
5. Quia hesterno die fui oc-
cupatus.

Take

A Take my book, and write it on.

C You know I write something slowly; and you can sooner have writ all, than I can four or five verses.

A Get some body else to write for you; I cannot help you now.

D Why not?

A I have other business, and that too very needful to be done.

D I will not press you, nor indeed can I do it; but lend me your book nevertheless.

A Take it; use it as you will, so you do not abuse it.

D You have no reason to fear it.

Col. 22. Austin the Monitor in the house.

A May we go to bed, school-fellow?

O Why before the time?

A Because I must rise at three a clock.

O Why so?

A To write.

O What have you to write?

A A letter to my father.

O Why do you not ask the Master's leave?

Accipe librum meum & describe.

Non ignoras me lentius scribere; & tu citius totum descripseris, quam ego quatuor aut quinque versiculos.

Quære tibi alium scriptorem; nunc ego tibi non possum dare operam.

Cur non?

Est mihi aliud negotium idemque pernecessarium.

25 Nolo argere, nec possum quidem; sed saltem commoda tuum codicem.

30 Accipe; utere ut libet, modo ne abutere.

Nihil est quod hic vereari

Col. 22. Augustinus, Ob-servator domesticus.

Licetne ire cubitum, condiscipule?

Cur ante horam?

Quia tertia est mihi surgendum.

5 Quamobrem?

Scribendi causa.

Quid habeas scribere?

10 Literas ad Patrem.

Cur non petis à preceptore veniam.

Yoa

A You do well to put me in
mind ; is he in his study?

O I think he is. Go see.

Col. 23. The School-master,
The Boy.

Pæ Whence come ye ?

Pu I come from below.

Pæ What was your business
below ?

Pu I went to make water.

Pæ Sit at the table now, and
tarry in the chamber un-
til I come again.

Pu What should I do in
the mean time ?

Pæ Get your Lesson per-
fect against to mor-
row, that you may say
it to me before supper.

Pu I have got it perfectly
already, Master.

Pæ Go play then.

Pu But I have no play=fel-
lows.

Pæ You shall find enough
in this street, and of your
School=fellows too.

Pu I do not care for that now
I had rather (if you
think good) get some
of my Catechism with-
out book against the
Lord's day.

Pæ As you please.

Pu If any body should ask
for you.

Benè mones ; estne in mu-
saolo ?

15 Puto esse. Visa.

Col. 23. Pædagogus,
Puer.

Unde venis ?

Venio inferné.

Quod erat tibi negotium
infra ?

5 Iveram redditum urinam.

Sede nunc ad mensam, &
mane in cubiculo donec
rediero.

Quid agam interea ?

10 Edisce prælectionem in diem
crastinum, ut eam mihi
reddas ante coenam.

15 Jam edidici, præceptor.

Lude igitur.

Sed nullos habeo collutores.

20 Satis multos invenies in
hac vicinia, ex tuis etiam
condiscipulis.

Nihil id curo nunc: malim
(si tibi placeat) ediscere de
25 Catechismo in diem do-
minicum.

Ut libet.

25 Siquis te querat.

what

what shall I say to him?
 Pz Tell him that I am gone forth, but I will come again by and by.

Col. 24. The School-Master. Abraham a boy.

P Ho Abraham.

A Non Master.

P Lay by your books; you have now plyed your book sufficiently all the day long.

Get your self ready that we may go walk.

A Were it not better to walk after Supper?

P Bodily exercise is more wholesome before meat.

A I remember I have heard it of you.

P Repeat a saying of Socrates to that purpose.

A When Socrates walked apace without resting till evening, being asked why he did it? he answered;

That he got him a stomach walking, that he might eat his supper the better.

P You have remembered it well.

A Who is the Author of it? Cicero. But whither shall we go abroad, Master?

P Without the City.

quid illi dicam?

Dic me prodixisse, sed mox reversurum.

Col. 24. Pædagogus. Abrahamus puer.

Heus Abraham.

Hem Præceptor.

Pone libros; jam satis toto die studuisti.

Para te ut eamus ambulatum.

Nonne à cœna præstaret?

Salubrior est ante cibum exercitatio corporis.

Memini ex te audire.

Narra Socratis dictum in eam sententiam.

Quum Socrates usque ad vesperam contentius ambularet, interrogatus quare id faceret, respondit;

Se, quò melius cœnaret, obsonare famem ambulando.

Probè meministi.

Quis Autor?

Cicero. Sed quò prodibimus, Præceptor?

Extra urbem.

Shall

- A Shall I change my shoes?
 P Change them, lest you be-
 dust those new ones:
 Take your bone-grate
 too, that the heat of 35
 the Sun may not tan
 your face.
- A I am now here ready.
 P Now let us go abroad.
 A Shall I call a companion 40
 or two out of the street
 here by?
- P You do well to remember
 me; for so we shall have
 a more pleasant walk 45
 of it, for ye shall dis-
 course amongst your
 selves upon the way,
 and play together
 somewhere or other in 50
 in a shady place.
- A So also we shall get a
 stomach to our meat.
 P I will be going softly
 before; when you have 55
 got some companions, do
 ye follow me through the
 water-gate.
- A Will you tarry for us there
 then?
 P Yes indeed.
 A What if I meet with no
 companions?
 P Do you follow me never-
 theless; do you hear? 65
 A I hear you Master.
- Mutabone calceos?
 Muta nē istos novos pul-
 vere conspergas;
 Sume etiam umbrellam, ne
 solis ardor infuset tibi
 faciem.
- Jam paratus adsum.
 Nunc sanē p̄odeamus.
 Vocabone ex vicinia unum
 aut alterum comitem:
- Rectē admones; sic enim
 jucundior erit deambula-
 tio: nam per viam sermo-
 nes inter vos conferetis &
 in umbra colludetis alicu-
 bi.
- Sic etiam excitabitur cibi
 appetentia.
 Ego lento gradu p̄cedam;
 ubi nactus eris comites,
 vos me per portam Ripa-
 riam sequimini.
- Nos igitur illic expectabis?
- Certō.
 Quid si nullos invenero co-
 mites?
 Nihilominus sequere me;
 Audistine?
 Audivi, Præceptor.

Col. 25. *Hersenius.*
Gimardus.

H Of whom did you buy that
paper?

G Of *Fatinus*.

H Is it good?

G Better than that of yours, 5
to my mind.

H I do not marvel at it.

G Why do you say so?

H Because it is dearer perhaps

G I know not.

H What did you buy a
Quire for?

G For a penny and half a
penny.

H But what did you buy 15
yours for?

G A penny and more.

H For how much then?

G Five farthings.

H Truly you bought it well. 20
Moreover, the Merchant,
or Mercer gave me
something over and
above.

G What, I pray you?

H A sheet of blotting pa-
per.

G What a fool was I,
that forgot to ask!

H I did not so much as ask 30
him indeed: but he gave
it me on his own
mind.

And I give you this (quoth
he) over and above, 35

Col. 25. *Hersenius.*
Gimardus.

A quo emisti istam char-
tam?

A *Fatino*.

Estne bona?

Melior quàm ista tua, ut
opinor.

Nihil miror.

Cur istud dicis?

Quia fortasse carior.

10 Nescio.

Quanti emisti scapum?

Solido & semisse.

15 Tu verò quanti?

Solido & pluris.

Quanti igitur?

Quinque quadrantibus.

20 Non male profectò emisti?

*Quinetiam mercator dedit
mihi auctarium.*

25 Quodnam quæso?

Schedam chartæ bibulæ.

*O me imprudentem, qui ob-
litus sum petere!*

30 Ego nè petivi quidem, sed
ultrò ille dedit.

Et hoc (inquit) addo tibi,

that

that you should come
to me again.

G So they use to entice cu-
stomers.

H And no wonder: Every
man seeks his own
profit.

G But what do we? having
forgot our days task?

H It is but a little one.
We have time enough.

Col. 26. Ansellus, Fontanus.

A Do you remember that I
lent you some paper
lately?

F What should I do else
but remember?

I am not so forgetful.

A How many sheets were
there?

F Four.

A Why did you not give me
them again?

F I tarried till I had a book.

A Have you got one at last?

F But to day.

A Whence did you get it?

F I ask'd it of the Master.

A Where?

F In his study.

A What did he? Did he give
it you with a good will?

B He sent me to the Usher,
who presently gave me
a book.

ut me revifas.

Sic solent emptores allicere.

40 Nec mirum: suum quisque
commodum querit.

Sed quid agimus? hodie-
ni penſi immemores?

45 Exiguum est.
Satus temporis nobis reſtat.

Col. 26. Ansellus, Fontanus.

Meminiſtine me tibi nu-
per dediffe chartam mu-
tuo.

Quid ni meminerim?

5 Non adeo ſum obliuiſus.

Quot erant ſchedæ?

Quatuor.

10 Cur non reddidiſti?

Expeſtavi dum haberem
codicem.

Habuiſtine tandem?

15 Tantum hodie.

Unde naſtus es?

Petivi à præceptore.

Ubi?

In bibliotheca ejus.

20 Quid ille? deditne liben-
ter?

Miſit me ad hypodidaſca-
lum, qui ſtatim dedit
codicem.

Did

- A Did he not set it down
in his Book first? 25
- F He useth to deliver nothing
but sets it down first.
- A I have heard my Father
say, that that was a
wise man's part. 30
Especially if an account
be to be given.
- F But by what tokens
durst he adventure to
give it you? 35
- A I shewed him a writing
under my hand in my
little Book.
For (as you know) we use
to do so.
- F Will you restore me
that which you bor-
rowed of me then? 40
- A Presently after dinner;
make no question of it. 45
- Col. 28. Frank. Mark.
- F Are those Quills to be
sold, which you carry a-
bout?
- M Yes, if I can meet with
a Chapman.
- F Let me see them: Out upon
them, how soft they are!
- M They are such as sell from
our Geese-wings.
But try them well: for
some of them are harder
than others. 10
- F I see well enough what
they are: How many
- Nonne antè in suum codi-
cem retulit?
- Nihil dare solet, quin pri-
us inscribat.
- Audivi ex patre, id esse
viri prudentis.
- Præsertim si reddenda est
ratio.
- Sed quibus indiciis dare ti-
bi ausus est?
- Ostendi illi manu meâ scri-
ptum in libello meo.
- Sic enim (ut scis) facere
solemus.
- Reddes ergo mihi mutuum?
- A prandio statim; ne du-
bites.
- Col. 28. Francus. Marcus.
- Pennæ istæ quas circum-
fers, sūntne venales?
- Imò, si se emptor obtulerit.
- Ostende. Vah, quam sunt
molles!
- Tales deciderunt ex aliis
nostrorum anserum.
- Sed tenta diligenter, sunt
enim aliæ aliis firmiores.
- Satis video quasles sint:
quot vis dare pro qua.
- Will

will you give me for
a farthing?

M But six.

F What do you say? six!

I had rather buy them of
the Merchants that bring
them hither, from *Paris*
and *Lyons*.

M As though I did not
know what they are
sold for.

I have heard my bro-
ther, who serves a pen-
man of this city, say, that
he had paid pence a
piece for them at *Paris*.

F Folks live at *Paris* on
one fashion, and at *Ge-
nova* on another.

But there is no need of
so many words; Will
you give me twelve?

M Whoo twelve! as though
I had stoln them.

F I do not say so: but
see whether you like
my proffer.

M Would you have me
speak in one word?

F I pray thee speak, we have
talkt to no purpose
long enough already.

M I will give you nine, so you
will take them as they
rise out of my hand.

F You do but trifle.

I will not take Astren
unless I might pick
and chule.

Quadrante?

Tantum sex.

Quid ais? sex!

*Mall'em emere à Mercato-
ribus qui Lutetiâ &
Lugduno huc adierunt.*

*Quasi nesciam quanti ven-
dantur.*

*Audivi ex fratre, qui dat
operam scribæ hujus ci-
vitat's, se emisse Lute-
tiæ singulis assibus.*

*Aliter Lutetiæ, aliter Ge-
novæ vivitur.*

*Sed non opus est tot verbis;
vis dare duodecim?*

*Hui, duodecim! quasi ego
furtus sum.*

*Istud non dico; sed vide
num tibi placeat conditio.*

Vis uno verbo dicam?

*Dic quæso; satis jam gar-
ritum est.*

*Dabo tibi novem, modò
promiscuè de mea manu
accipias.*

Nugas agis.

*Ego sine delectu nollem acci-
pere quindecim.*

D

Fare

- Fare you well, I shall find enough somewhere else.
- M You may for me.
Do you hear, Sir? Come again.
- F Why do you call me back again?
- M Take eight if you will, and look for no more from me.
- F Reach me the whole bundle, that I may chuse as I have a mind.
- M Hold it; chuse as you will your self.
- F See now, and if you have a mind, count them.
- M There be four and twenty: the number is plain enough.
But I wonder you took no Pinion-quills: for they be harder.
- F I know that: but they have a short stemme.
- M Take your money.
God send us both good luck.
- F I wish and pray for the same thing that you do.
But when will you bring me better Quills.
- M I know not whether I can bring you better; but (I hope) I shall bring more shortly, when I come home to your house.
Have you many Geese?
- Vale; *alibi inveniam satis.*
- Per me licet.*
Heus, heus, redi.
- Cur me revocas?
- Accipe, si vis, octo; necdum me plures expecta.
- Cedò totum fasciculum, ut deligam arbitratus meo.
- Tene; delige ut voles.
- Vide nunc, & si libet, numera.
- Sunt viginti quatuor: constat numerus.
- Sed miror te nullas accepisse ex ala extrema: sunt enim firmiores.
- Scio: sed habent caulem brevior.
- Accipe pretium.
- Bene vertat Deus utrique nostrum.
- Idem tecum oro atque precor.
- Sed quando afferes meliores pennas?
- Nescio an meliores possim; sed (ut spero) brevi plures afferam, cum ad vos domum proficiscar.
- Suntne vobis multi anseres?

- M Thirty and above.
 F O strange ! What a huge
stock of gees is that ?
 Where are they kept ?
 M You shall know sometime
 else : **I may not tar-**
ry here any longer.
 Fare you well , *Frank.*
 F Have a care you be well ,
Mark.

Col. 28. *Othoman.*
Philobert.

- O Will you give me but one
 pen ?
 P **They are not given to**
me.
 O How now, do you deny me
 such a small request ?
 What if I should ask
 you some great mat-
 ter.
 P Perhaps you should have
 a **Say-nay** (or a
Canbas.)
 O I think so indeed : well, I
 do not ask it as gift-
 wise : will you but
 lend it me ?
 P I do not say nay, so you
 do not spill it.
 O I will not hurt it.
 P **See you do not stir a**
foot hence.
 O **I will go no whither.**

Triginta & amplius.
 Papæ ! *quantus grex anse-*
ræ ? ubi pascuntur ?

- 85 Scies aliàs :
Non licet mihi diutius hic
morari.
Vale, Franciscæ.
Cura ut valeas, Marce.

Col. 28. *Othamanus.*
Philobertus.

- Vifne mihi dare unicam
 pennam ?
Non sic dantur mihi.
 5 Hem, *rem tantillum mihi*
negas ?
Quidfi magnum quid ro-
garem ?
 10 Fortasse *repulfam* ferres.
 Credo equidem : age, non
 petq. dono : *saltem commo-*
 15 *dabis ?*
 Non recuso, modo nè abu-
 rare.
 Non abutar.
 20 *Carve nè hinc pedem moveas.*
Nusquam movebo.

Col. 29. Mercator .
Bertrandus .

- M Have you made my pen?
B Long ago.
M For what hand ?
B An indifferent one.
M I had rather it had been
so; a small hand.
B You should have told
me before.
M I had forgot.
B It makes no great
matter.
I can quickly alter the
web.
M Go fetch it.
But where have you left
it ?
B Upon the table in the stove.
M Whereabouts ?
B Where I use to study.

Col. 30. Pictonus Joshua.

- P Have you two or three
pens ?
I I have but two.
P Lend me one.
I I will not.
P Why not ?
I Lest you should misuse it.
P Think on it ; perhaps
you shall, some time
or other, ask me some-
thing, and lose your
labour.

Col. 29. Mercator.
Bertrandus.

- Acquisiſtine pennam meam ?*
Jamdudum.
Quâ formâ ſcripturæ ?
Mediocri.
Maluiſſem ad minutas li-
teras.
Deuiſti prædicere.
Oblitus eram.
Parum reſert.
Mucronem faciliè mutabo.
I petiſtum.
Sed ubi reliquiſti ?
Super menſam hypocauſti.
In qua parte ?
Ubi ſtudere ſoleo.

Col. 30. Pictonus Joshua.

- Habésne duas aut tres*
pennas ?
Sunt mihi tantùm duæ.
Da mihi unam commodatò.
Non faciam.
Cur non ?
Né abutaris.
Memineris : fortasſe ali-
quando me fruſtrâ ro-
gabis aliquid.

Eut

I But Christ bids us to recompence good for evil.

P I have not learnt that yet.

I Yet you must needs learn it, if you will be Christs Scholar, (or Disciple.)

P What do I desire more?

I Learn then to imitate your master.

P I will learn in time, (or, as time comes on.)

It were better now to begin whilst time gives you leave.

P You are too hasty with me. I am not as yet all out eight years old, as my mother saith.

I It is always time to do well; but I pray thee, be not angry at me, for I was but in jest, that I might let you on to talk with me a little, whilst we have nothing to do.

See here is a pen for you, and that none of the worst neither.

P I will give it you again presently, after I have writ a thing down.

I I would not have you give it me again.

P What should I do then?

I What you will : for I freely give it you.

Atqui jubet Christus malum bono compensandum. Nondum illud didici.

15 Tamen discas oportet si cupis esse Christi discipulus.

Quid cupio magis?

20 Disce igitur magistrum imitari.

Discam progressu temporis,

Præstaret nunc incipere, dum per tempus licet.

25

Nimis urges. Nondum complevi annum octavum, ut ait mater,

3

Semper est bene agendi tempus : sed interim nè mihi, quaeso, succenseas; jocabar enim ut te ad colloquendum invitarem tantisper dum sumus otiosi.

35

Ecce tibi penna, eaque non omnino pessima.

40

Reddam tibi statim, cum aliquid descripsero.

45 Nolo mihi reddas.

Quid igitur faciam?

Quicquid voles : à me enim tibi dono datur.

50

P I thank you very heartily.

Col. 31. Henry.
Walter.

H Whence come you so huffing and blowing?

G From the Marker.

H What do you bring thence?

G A Pen-knife.

H What did you buy it for?

G Two pence.

H Is it a good one?

G It is a German one, as the Pedlar said: see the mark.

H I do not know it, but you do not very wisely to trust every Pedlar.

G What should I do?

H You should make use of some that hath skill, that might chuse you one of the best.

G Herein, I confess, I have done amiss; but this cheers me, that the Pedlar is taken to be an honest man, as being a Professor of the gospel.

H As though there were no cosening knaves of that stamp.

G I think there are a great many.

Gratiam habeo maximam.

Col. 31. Henricus.
Gualterus.

Unde redis tam anhelus?

A foro.

Quid illinc affers?

Scalpellum.

Quanti emisti?

Duobus assibus.

Estne bonum?

Est è Germania, ut dixit mercator; vide notam.

Ego minimè novi, sed non satis prudenter facis, qui, fdis cuilibet mercatori.

Quid facerem?

Debuiſti aliquem peritam adhibere, qui tibi optimum deligeret.

Hic erravi fateor; sed hoc me consolator; quod mercator habetur vir bonus, utpote Professionis Evangelicæ.

Quasi nulli sint fallaces ejusmodi.

Puto esse plurimos.

But

But let us let these
pass; and let us rather
try our Pen-knife.

H Experience will teach
us.

G Take it and try it, I pray
you. For, I have but
tried it very lightly,
and that too as I bought
it.

H O strange! who taught
you to make such a
wise choice?

G Do you ask? do you not
remember, that the Ma-
ster so often tells us,
that it is God alone
that teacheth us good
things?

H Truly he hath taught
you very well.

G I thank him with all
my heart: and I desire
that he would ever teach
me to obey his Will.

H And also I wish the same;
and not only for our
selves, but also for all
the world.

G You do as becometh a
good Child.

But is it not time that we
should go into the
school?

H It is so; take your books,
and let us go toge-
ther.

*Sed hæc. omittamus; quin
potius experiamur ipsum
scalpettum.*

Experientia docebit nos.

35 Accipe & tenta obsecro:
Non enim probavi nisi
levissimè; idque inter
emendum.

40 Papæ! quis te. docuit tam
prudenter eligere?

45 Rogas? non meministi,
præceptorem nobis dice-
re tam sæpe, Deum esse
solum qui bona doceat?

50 Profecō, hic optimè do-
cuit.

*Ago illi ex animo gratias:
& precor, ut me semper
doceat parère suæ volun-
tati.*

60 Ego quoque idem precor;
nec solum nobis, sed
etiam piis omnibus.

Facis ut pium decet puerum.

65 Sed estne tempus ut con-
feramus nos in auditori-
um?

*Sic est; sume libros, & ea-
minamur.*

Col. 32. Michael.
Renatus.

M Have you a Pen-knife or
no?

R I have one.

M ~~I pray~~ you lend it me a
little?

R When will you give it me
again?

M As soon as I have mended
two pens.

R Take it, but on that con-
dition th it you give
me it again whole.

M I suppose I took it
with that condition,
though you had said no
more.

R A word to the wise (as
the proverb goes) is
sufficient.

Col. 33. Sardetes.
Manasses.

S Have you bought you a
Pen knife ~~as you was~~
minded of late?

M I have not bought one.

S What hath hindered you?
For you told me you
would buy one to day.

M I told you indeed: but it
came afterwards into
my mind, it were bet-
ter for me to tarry till
the next fair that will
be in the same City.

S What will you get by
that?

Col. 32. Michael.
Renatus.

Habesne scalpellum?

Habeo.

Ora te, commoda mihi pa-
rumper.

Quando reddes?

Cum primum duas pennas
exacuero.

Accipe, sed eâ lege, ut in-
tegrum reddas.

Ea conditione acceptum in-
telligo, etiamsi nihil ad-
didisses.

Intelligenti (ut vulgo da-
citur) pauca sufficiunt.

Col. 33. Sardetes.
Manasses.

Emistine scalpellum, ut nu-
per volebas?

Non emi.

Quid obstitit?

Dixeras enim mihi te em-
pturum hodie.

Dixeram quidem: sed mi-
hi postea in mentem venit,
præstare ut expedirem
mercatum proximè suru-
rum in hac ipsa urbe.

Quid facies inde lucri?

I shall

I shall both buy one cheaper, and of a better mark, I mean from the German shops.

S Who gave you that advice?
M Our Hierome.

S It was well done of him. For we ought always to give counsel to our friends.

M What? but to our friends then?

S Yes to our enemies too I confess; because Christ our best master commands so.

M I would we could keep his Doctrine well imprinted in our memory and could always follow it!

S That good Spirit grant it, by whose alone inspiration, our hearts are inflamed to do well.

M You say a good prayer.

Col. 34. Campanus.
Languinus.

C Have you many books?

L Not very many.

C But what have you?

L The grounds of Grammar, School-Colloquies, Terence, Tully's Epistles, with the French Translation, Caeto, A Dictionary.

Et minoris emam & melioris notæ nempe ex Germaniæ officinis.

Quis tibi istud consilium dedit?

20

Hieronymus noster.

Bene fecit. Debemus enim amicis bonum consilium semper dare.

25

Tantumne igitur amicis?

Imò & inimicis fateor qui sic jubet Christus, præceptor noster optimus.

30

Utinam Doctrinam ejus bene infixam memoriæ conservemus, eamq; perpetuò sequamur?

35

Faxit ille Spiritus bonus, cujus unius instinctu animi nostri ad bene agendum accendantur.

Bene precaris.

40

Col. 34. Campanus.
Languinus.

Habésne multos libros?

Non admodum.

Sed quos habes?

Rudimenta Grammaticæ, Colloquia scholastica, Terentium, Epistolas Ciceronis cum Gallica interpretatione, Catonem, Dictionarium.

5

An

an English Testament, *The Psalms with a Catechism*; and besides, a **Paper-book** to write the Master's dictates in.

But what books have you?

C I have all which you have reckoned, except *Cato*, *Terence*, and *Tullies Epistles*.

For, what should I do with books which are not read in our form?

L But I do read them sometimes, while we are at leisure; that I may always learn something that is new, especially in the Latin Tongue, and good manners.

C You do discreetly, my Languine.

A las poor wretch, I! who never learnt what it was to be diligent at my book.

L Learn then; for it is better to learn late, than never.

Col. 35. Simeon.
Haggi.

S Lend me your *Virgil* for two days, if it may be done without any inconvenience to you.

H Truly I cannot.

Testamentum Anglicum, *Psalms cum Catechismo*; præterea *librum chartaceum* ad scribendum dicta præceptoris.

10 Tu verò quos habes?

Omnes habeo quos enumerasti, præter *Catonem*, *Terentium*, & *Ciceronis Epistolas*.

15 Cur enim libros haberem, qui non præleguntur in classe nostra?

20 At ego, dum sumus otiosi, lego interdum illos; ut semper aliquid addiscam novi, præsertim in Lingua Latina & bonis moribus.

30 Prudenter facis, mi Languine.

O me miserum! qui nunquam didici quid sit studiosum esse.

Disce igitur; Præstat enim sero quam nunquam discere.

Col. 35. Simeon.
Haggæds.

Commoda mihi *Virgilium* tuum in duos dies, si nullo incommodo tuo id fieri potest.

5 Profectò non possum.

Why

S Why not ?

H Because *Gerard*, who borrowed it of me this while, hath laid it in pawn.

S Say you so ? in pawn ?

H It is as I say.

S How much hath he pawn'd it for ?

H For three pence, (as he saith,)

S O ungrateful fellow !

H But ungrateful !

S Yes indeed, both **ungrateful** and **mischievous**.

But what ? Could he pawn your thing **without making you acquainted** ?

H He could; as you see it is done,

S Yet, for all that, he ought not.

H You have hit the nail on the head; but what shall I do ?

S Do you stand to ask ? tell the **Master of him**.

H I had rather put up that wrong, than make the poor boy be whip'd.

S You do well, so he but give you your own again.

H I hope he will give it me again.

S Whence should he give it you again ?

H He saith, he shall shortly receive money of his father.

Cur non ?

Quia *Gerardus*, qui his diebus à me commodatò acceperat, pignori opposuit.

10

Ain' t'w ? pignori ?

Sic est ut dico.

Quanti oppignoravit ?

15

Tribus (ut ait) assibus.

O hominem ingratum !

Tantumne ingratum ?

25

Imò verò & ingratus & inultus.

Sed nunquid ille rem tuam oppignorare potuit, te inconsulto ?

Potuit, ut factum vides.

25

Non tamen debuit.

Rem acu tetigisti; sed quid facerem ?

30

Rogas ? defer enim ad Preceptorem.

Malo istam pati injuriam, quam committere ut miser vapulet.

35

Bene facis, dummodo tuum reddat.

Reddet, spero.

40

Underredderet ?

Ait, se brevì accepturum à patre pecuniam.

What

S What if he fail you ?
 H It may be so: but yet I
 will wait some few days
 what may be done then,
 and after that I will take
 some advice.

S There is nothing more.
 safe than good advice.
 H You have very well re=
 membered; for so the
 Master gave us a dictate,
 but do you desire any
 thing else ?

S That you may do well.
 H And you very well.

Col. 36 Granatus.
 Forestus

G Will you lend me your
 Terence ?

F I will truly, so you will but
 fetch it from Conradus,
 to whom I have lent it.

G By what token would
 you have me fetch it ?

F Truly by this, that I have
 his Epistles.

G That is enough for me.

F But when will you give it
 me again ?

G When I shall have written
 out the context upon
 three or four lessons.

F Make haste then, that you
 do not hinder my study.

G I will make haste.

F But ho you, have a care
 you do not blot it;

Quid si te fallat ?

Fieri potest; sed tamen
 aliquot dies expectabo
 quid postea sit futurum
 deinde consilium capiam.

Consilio recto nihil est tu=
 tius.

Meministi probè; sic enim
 præceptor dictavit nobis:
 sed nunquid vis aliud ?

Ut bene tibi sit.

Et tibi optime.

Col. 36. Granatus.
 Forestus.

Visne mihi commodare
 tuum Terentium ?

Volo equidem, modò il=
 lum reperas à Conrado,
 cui utendum dedi.

Quo signo vis repetam ?

Nempe hoc, quòd ejus ha=
 beo Epistolas.

Id mihi satis est.

Sed quando reddes ?

Quum descripsero contex=
 tum in tres aut quatuor
 prælectiones.

Matura igitur, né meo stu=
 dio incommodes.

Maturabo.

Sed heus, cura ne macules;
 or

G or else I shall scarce
lend it you hereafter.
Truly, I should be un-
worth² of your court-
tesse.

Col 37. Augustinus.
Rodigus.

A What new gilt book is that
which you make such
gallant brags on?

R Terence.

A Where was it printed?

R At Paris.

A Who gave it you?

R I bought it with my own
money.

R Where got you Money?

R You are a fool to ask
such a Question, as
though I had stolen it.

A Far be it from me to
have any such thought.
But I ask, that for my
minds sake.

R Nor have I found fault
with your saying in good
earnest, but we use to
jest on that manner,
with our best friends.

A There is nothing hin-
ders why we may not
jest, so God be not of-
fended.

But come on, let us re-
turn to the point: Of
whom did you buy
that Terence?

alioquin agrè commodabo
post hac.

Nempe indignus essem bene-
ficio.

Col. 27. Augustinus.
Rodigus.

Quis iste novus liber de-
auratus, quem tam mag-
nifice ostentas?

Terentius.

Ubi impressus?

5 Lutetiae.

Quis tibi dedit eum

Emi pecuniâ meâ.

10 Unde nactus eras pecuni-
am?

Stultè illud queris, quasi
ego furatus sim.

15 Absit à me id cogitare:

Sed Animi causa id roga-
bam.

20 Nec ego seriò dictum tu-
um reprehendi, sed eo
more joculari solemus cum
familiaribus.

25 Nihil joculari prohibet, modo
nè Deus offendatur?

Sed age, ad propositum re-
vertamur: De quo emisisti
Terentium istum?

Of

- R Of Clement.
 A Of that same **pedling**
Book-seller ?
 R Yes indeed.
 A What cost it ?
 R Ten pence.
 A No more ?
 R Nothing at all more.
 A **Truly the price is cheap**
enough.
 R Especially when it is gilt,
 and **neatly bound**
 A **where there any other**
such books as it ?
 R Two or three.
 A I pray you bring me along
 to him.
 R Let us go.

Col. 38. Edward.
 Baldus.

- E Is not this your Book ?
 B Let me see it.
 E **I own it to be mine.**
Where found you it ?
 B In our school.
 E **I thank you, that you**
have taken it up.
 E But now I should have set
 you down in a Bill, if I
 would deal in extre=
 mity with you.
 B Why so ?
 E **Do you not know our**
School-Masters ?
 B **Even the laws them-**
selves desire to be go-
vern'd by right.

- De Clemente.
 Illione *bibliopola circum-*
foraneo ?
 Maximé.
 30 Quanti constitit ?
 Decem assibus.
 Nihilne amplius ?
 Nihil omnino.
Profectò satis vile pretium.
 35 Præsertim cùm *auratus, a-*
deoq; eleganter compactus.
Erantne codices alii similes?
 Duo vel tres,
 40 Deduc me, quæso, ad il-
 lum.
 Eamus.

Col. 38. Edwardus.
 Baldus

- Nonne hic liber est tuus ?
 Ostende mihi.
 Agnosco meum ; Ubi inven-
 nisti ?
 5 In auditorio nostro.
 Ago tibi gratias, quod
 eum collegeris.
 Atqui nunc notandus es,
 10 si summo jure vellemus
 eum agere.
 Quid ita ?
 Nescis leges nostras Schola-
 sticas ?
 15 Ipsæ etiam leges cupiunt,
 ut jure regantur.

E By what right are our laws ruled ?

B By equity and the Master's discretion, because he made them privately for us.

Besides, he doth not use to be so severe in that which is done amiss, either through negligence, or forgetfulness.

E So I have oft en found it too.

But what way soever you do amiss, you shall plead your case before the Monitor.

B I am not afraid to answer to any thing that shall be laid to my charge, where there is no danger.

E I say no more.

B But, I pray, what needs the Monitor to know that ? For God is not at all offended here.

E Well, I will conceal it.

B You shall do a good deed.

E But hark you, remember to give me quid pro quo, (i.e. to come even with me) if ever I chance to make the like fault.

E You say fair and honestly. I shall think on't.

Quo jure reguntur leges nostræ ?

Æquitate & præceptoris arbitratu, nempe, qui nobis eas privatim condiderit.

Præterea, non solet tam severe esse in eo quod vel negligentia, vel oblivione peccatum est.

Sic & ego sæpe expertus sum.

Sed quoquo modo peccaveris, dicenda eris causa coram Observatore.

Non timeo causam dicere, ubi nihil est periculi.

Taceo.

Sed, quæso, quid opus est ut id sciat Observator ?

Hic enim Deus nihil offensus est.

Agè, celabo.

Bene facies.

Sed heus memento par pari referre, si forte mihi exciderit aliquod delictum ejusmodi.

Æquum & bonum dicis ; meminero.

- R Of Clement.
 A Of that same **pedling**
Book-seller ?
 R Yes indeed.
 A What coſt it ?
 R Ten pence.
 A No more ?
 R Nothing at all more.
 A **Truly the price is cheap**
enough.
 R Especially when it is **gilt,**
 and **neatly bound**
 A **Where there any other**
ſuch books as it ?
 R Two or three.
 A I pray you bring me along
 to him.
 R Let us go.

Col. 38. Edward.
Baldus.

- E Is not this your Book ?
 B Let me ſee it.
 E **I own it to be mine.**
Where found you it ?
 B In our ſchool.
I thank you, that you
have taken it up.
 E But now I ſhould have ſet
 you down in a Bill, if **I**
would deal in extre-
mity with you.
 B Why ſo ?
 E **Do you not know our**
School Orders ?
 B **Even the laws them-**
ſelves deſire to be go-
vern'd by right.

- De Clemente.
 Illone bibliopola circum-
 foraneo ?
 Maximé.
 30 Quanti conſtitit ?
 Decem aſſibus.
 Nihilne amplius ?
 Nihil omnino.
 Proſeſſio ſatis vile pretium.
 35 Præſertim cum auratus, a-
 deoque eleganter compaſſus.
 Erantne codices alii ſimiles ?
 Duo vel tres,
 40 Deduc me, quaſo, ad il-
 lum.
 Eamus.

Col. 38. Edwardus.
Baldus

- Nonne hic liber eſt tuus ?
 Oſtende mihi.
 Agnoſco meum ; Ubi inven-
 niſti ?
 5 In auditorio noſtro.
 Ago tibi gratias, quia
 eum collegeris.
 Atqui nunc notandus eſſet,
 10 ſi ſummo jure vellemus
 eum agere.
 Quid ita ?
 Neſcis leges noſtras Schola-
 ſticas ?
 15 Ipſæ etiam leges cupiunt,
 ut jure regantur.

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But what way soever you do amiss, you shall plead your case before the Monitor. 20

B I am not afraid to answer to any thing that shall be laid to my charge, where there is no danger. 25

E I say no more.

B But, I pray, what needs the Monitor to know that ? For God is not at all offended here. 30

E Well, I will conceal it.

B You shall do a good deed. 35

E But hark you, remember to give me quid pro quo, (i.e. to come even with me) if ever I chance to make the like fault. 40

E You say fair and honestly. I shall think on't.

Quo jure reguntur leges nostræ ?

Æquitate & præceptoris arbitratu, nempe, qui nobis eas privatim condiderit.

Præterea, non solet tam severus esse in eo quod vel negligentia, vel oblivione peccatum est.

Sic & ego sæpè expertus sum.

Sed quoquo modo peccaveris; dicenda erit causa coram Observatore.

Non timeo causam dicere, ubi nihil est periculi.

Taceo.

Sed, quæso, quid opus est ut id sciat Observator ?

Hic enim Deus nihil offensus est.

Agè, celabo.

Bene facies.

Sed heus memento par pari referre, si fortè mihi exciderit aliquod delictum ejusmodi.

Æquum & bonum dicis; meminero.

Col. 22. Calliatus.
Germanus.

- C Why do you not give
me my book again ?
- G Tarry till to morrow ; I
have not yet done
with it.
- C I will tarry with all my
heart.
- G I will requite your
courtesie, God wil-
ling.
- C I will look for no re-
quite for such a small
courtesie.
- G But yet it is my duty
to acknowledge it.

Col. 40. Noah
Capellus.

- N Did you not see my book ?
- C What book do you look
for ?
- N Tully's Epistles.
- C Where had you left it ?
- N I had forgot it in the school.
- C ~~That was your negli-~~
gence.
- N I confess it : but in the
mean time, tell me if
you know of any bo-
dy that took it.
- C Why do you not go to
the Master ? for he uses
(as you know) either

Col. 39. Calliatus.
Germanus.

- Cur non reddis mihi librum ?
- Expecta in crastinum di-
em ; nondum satis usus sum.
- Libenter expectabo.
- Referam tibi gratias, Deo
volente.
- Pro tantillo beneficio nullas
expectabo gratias.
- Tamen est meum agnoscere.

Col. 40. Noëus.
Capellus.

- Vidistine librum meum ?
- Quem librum quaeris ?
- Ceceronis Epistolas.
- Ubi reliqueras ?
- Oblitus eram in auditorio.
Tua fuit negligentia.
- Fateor : sed interim indi-
ca si quem scias accepisse.
- Cur non adis Præceptor-
em ? soles enim (ut scis)

to carry those things
that we have left into
his study; or to deli-
ver them to some body
that may give us them
again. 15

N You do well to put me in
mind.

O what a forgetful boy
am I, who never
thought of that! 20

Col. 41. Ezekiel.
Beatus.

E Will you do me no es-
pecial courtesie?

B I would do it with all
my heart, if it lay in
my power.

But wherein am I a-
ble to pleasure you?

E Lend me ten pence.

B I have not so much
now, but the better
part of it. 10

E How much, I pray you?

B I cannot tell, unless I look
in my purse:

Look, here is eight pence
half penny for you. 15

E I will have but seven, for I
will not leave you quite
without any at all.

B It makes no great
matter, take all if you
please. 20

E I thank you: I think this

*que à nobis relicta sunt,
aut ferre in museolum, aut
alicui dare qui reddat.*

Bene mones.

O me obliuioſum, cui id in
mentem non venit!

Col. 41. Ezekiel.
Beatus.

*Vis à me magnam inire
gratiam?*

*Nihil libentius fecerim, ſi
quidem penes me res ipſa
eſſet.* 5

*Sed quid eſt in quo tibi
commodare poſſum?*

Da mihi mutuo aſſes decem.

*Nor: tantum nunc habeo,
ſed maiorem partem.* 10

Quantum quaſo?

*Nefcio niſi crumenam in-
ſpexero:*

*Ecce tibi octo aſſes cum
ſemiſſe.* 15

*Solos ſeptem accipio; non
enim te euacuare proſuſ
uolo.*

*Parum reſert; totum ſi vis
accipe.* 20

*Ago tibi gratias: credo hoc,
E mony*

mony will be enough
for my business, with
a little that I have of
my own.

B Do as you please.

E I love you with all my
heart, because you are
so ready to do me a
kindness.

B If I can do any thing
else for you, do not
spare to ask.

E I will give it you all again
(God willing) as soon as
my father shall send to me

B Do not trouble your
self with too much
thought; I have no
need of it yet.

Col. 42. David.
Nicholas.

D Can you lend me a little
mony?

N How much do you desire?

D Five pence, if you can
conveniently.

N I have not so many.

D How many then?

N But four.

D Very well, give me those
four.

N I will give you the half, if
you please.

D Why not all?

N Because I have need of two.

*pecunie satis fore negotio
meo, cum aliquantula
quam ipse habeo.*

50 Ut liber.

*Amo te de ista tam ex-
prompta benignitate.*

35 Si quid aliud possem, ne
parcas.

40 Reddam totam (Deo vo-
lente) quamprimum pa-
ter ad me miserit.

*Ne sis magnopere sollicitus;
nondum est opus mihi.*

45

Col. 42. David.
Nicholaus.

Potesne mihi mutuo dare
aliquantulum pecunie.

Quantum petis?

Quinque asses, si tibi est
commodum.

5 Non tot habeo.

Quot igitur?

Tantum quatuor.

Bene sane, da mihi istos
quatuor.

10 Dabo, si vis, dimidium.

Cur non totum?

Quia sunt mihi opus duo.
Give

D Give me 2 then, I pray you.
N But they will not serve
your turn.

D I will ask of some body
else.

N Take these two then :
When will you give me
them again ?

D On Saturday (I hope)
when my father comes
to the market.

N Think on it then.

D Do not fear it.

Col. 43. Pasquetus.
Custos.

P Lend me two pence.
C I cannot so easily now
lend you any.

P What doth hinder you ?
I know you received some
mony within this little
while.

C I received some indeed, but
I must buy books, and o-
ther things that I
want.

P I am loth to hinder the
profit.

C When I shall have bought
what I need, if any thing
be left over and above,
I will let you have a
share of it with all my
heart.

P I will wait in hopes of it in
the mean time then; but

Da igitur duos, quaeso.
Sed tibi non sufficient.

15 Petam ab aliquo alio.

Accipe igitur hos duos ;
Quando reddes ?

20 Die (ut spero) Sabbati,
cum pater ad forum vene-
rit.

Esto igitur memor.
Nè timeas.

25

Col. 43. Pasquetus.
Custos.

Da mihi duos asses mutuo.
Nunc mihi non est promp-
tum dare.

Quid obstat ?
Scio te hisce diebus acco-
pisse pecuniam.

5

Accepi quidem, sed emen-
di sunt libri, & alia mihi
necessaria.

10

Nolo tuum commodum re-
morari.

Ubi emero quæ mihi sunt
opus, si quid supersit, fa-
ciam te libenter partici-
pem.

15

Interea igitur sperans
expectabo ; sed quid
erit

20

	what if you have nothing to spare?		<i>quid si nihil tibi superfuerit?</i>
C	I will resolve you presently that you may not wait any longer to no purpose.	25	<i>Statim dicam tibi, nè frustra diutius expectes.</i>
P	When will you buy those things which you intended?		Quando emes ea que crevisti?
C	To morrow (as I hope) or at the utmost, the next day after to morrow.	30	Cras (ut spero) aut, ad summum, perendie.
P	It is well; It is but a very little while.	35	Bene habet; <i>Tempus est brevissimum.</i>
Col. 494. Morellus. Borussadus.			Col. 494. Morellus. Borussadus.
M	Is your father gone?		Abiitne pater tuus?
B	He is gone.		Abiit.
M	At what a clock?		Quotâ horâ?
B	At one a lock in the afternoon.	5	Primâ pomeridianâ.
M	What said he to you?		Quid dixit tibi?
B	He gave me a large admonition that I should follow my book closely.		Multis verbis monuit me, ut diligenter studerem.
M	I would you would do so.	10	Utinam sic facias!
B	I will do so by God's Assistance.		Faciam Deo'juvante.)
M	Did he give you any money?	15	Ecquid pecuniæ dedit tibi?
B	He gave me some, as he commonly uses to do.		Dedit ut ferè solet.
M	How much?		Quantum?
B	That is nothing to you	20	<i>Nihil ad te.</i>

M I confess it; but yet what will you do with that money?

B I will buy paper, and other things that I want. 20

M What if you should lose it?

B I must take it patiently.

M What if I shall chance to need some? will you lend it me? 25

B I will lend it you, and with all my heart indeed.

M I thank you. 30

Col. 46. Columbanus.
Fontanus.

Fateor: sed tamen quid facies istâ pecunia?

Emam chartam, & alia quæ mihi sunt usui.

Quid si amiseris?

Æquo animo ferendum erit.

Quid si forte esurio? dabisne mutuo?

Dabo, & quidem libenter.

Habeo tibi gratiam. 30

Col. 46. Columbanus.
Fontanus.

C Have you done with my pen-knife?

F As much as I need.

C Give me it again then.

F Take it: I thank you.

C You have no cause to thank me.

F But pardon me, that I did not give it you again of my self, and sooner.

C I am not so much offended at that matter: For we ought not to be offended, but when we see God offend.

F You are in the right of it.

Satisne usus es scalpello meo?

Satis.

Redde igitur.

5 Accipe: ago tibi gratias. Nihil est quod agas.

Sed ignosce, quod non ultro & citius reddiderim. 10

Ea de re nihil sum offensus.

Non enim debemus offendi, nisi quum Deum offendi videmus. 20

Rectè sentis.

Col. 46. Burgerius.
Nepos.

- B Lend me your knife a little.
 N **You are always a borrowing something** or other, take it : but you should buy one rather.
 B I have no money.
 N Why do not you ask for some ?
 B Whence should I ask it ?
 N Of your father.
 B He is not in this Town.
 N Where then ?
 B He is gone into another Country.
 N Whither ?
 B To Bern.
 N On what day went he ?
 B The day before yesterday.
 N When will he come again ?
 B To morrow, as we hope ; for he said so when he went away.
 N God speed him well.

Col. 47. Columberius.
Simo.

- C Have you any store of bread left ?
 S Enough, I thank God.
 C Will you lend me some ?
 S With all my heart.
 C But **perhaps there will not be enough to serve you.**

Col. 46. Burgerius.
Nepos.

- Commoda mihi parumper tuum cultellum.
Semper aliquid commodato petis, accipe : quin tu emerres potius.
 5 Non habeo pecuniam.
 Cur non petis ?
 Unde peterem ?
 10 A patre.
 Non est in hac urbe.
 Ubi igitur ?
 Peregrè profectus est.
 15 Quo ?
Bernam.
 Quo die ?
 Nudiustertius.
 20 Quando est reversurus ?
 Cras ut speramus ; sic enim dixit proficiscens.
 Bene veritat Deus.

Col. 47. Columberius.
Simo.

- Restâtne tibi multum panis ?
 Satis, Gratia Deo.
 Visne dare mihi mutuo ?
 5 Libenter.
 Sed *fortasse tibi non sufficiet.*

S Yes I trust so.
 C For how long a time?
 S Till Friday.
 C **Whence will you get
 some afterwards?**
 S From home.
 C What will bring it you?
 S **I will go fetch it my
 self.**
 C When?
 S On the very same Friday.
 C Lend me a pound and a
 half.
 S Who shall weigh it?
 C **Our Mistress, or the
 maid.**
 S Let us go fetch it out of
 my Chest.
 C **But go by your self: I
 will tarry for you in
 the Kitchen.**

Col. 48. I. T.

I I pray thee, **give me some
 of thy bread.**
 T I have no more than I need
 my self; **yet I will give
 you a share:** take it.
 I I thank you.
 T **You have no cause to
 thank me for such a
 small matter.**
 But I pray thee tell me
**why have you brought
 none?**
 I **Because there was no
 body at our house**

Imo, ut spero.
 Ad quod usque tempus?
 Ad diem Veneris.
 Unde habebis postea?

10

Domo.
 Quis tibi afferet?
 Egomet ibo petiturum.

15

Quando?
 Ipso die Veneris.
 Da mihi mutuo sesquili-
 bram.

20

Quis appendet?
 Uxor praeceptoris, aut an-
 cilla.

Eamus petiturum ex arca
 mea.

25

Quin ito solus: ego te in
 culina expectabo.

Col. 48. I. T.

Oro te, da mihi ex pane
 tuo.

Mihi non habeo nimis; ta-
 men volo tibi impertiri:
 accipe.

5

Gratias habeo tibi.

Non est quod agas ob rem
 tantulam.

10

Sed dic quaeso, cur non at-
 tulisti?

Quia nemo erat domi nostrae.

that would give me any.

T But why do you not take it?

I I dare not unless my mother give it me.

T **You do well**: but hear some good counsel.

I **I listen to hear it**: I pray thee tell me it.

T When the meat that is left at the table is taken away after dinner is ended, ask for your Bever, and **put it presently into your pocket**; so it will come to pass **that you may never come without something**.

I And what do you persuade me about my breakfast?

T That you ask for it at the end of your supper, and do as I told you concerning your Bever.

I **I never saw better counsel to be given**.

T See you remember it, and use it when you will.

I I will use it indeed, as oft as there shall be need.

Col. 49. O. S.

O **Give me a piece of bread**.

Have you none?

qui mihi daret.

Tu verò cur non accipis?
Non audeo, nisi det mater.

15 *Bene facis*; sed audi bonum consilium.

Ausculto, ut audiam: dic quæso.

Cum prandio finito, tolluntur mensæ reliquæ, petito merendam, eamque *in peram* statim recondito; ita fiet, ut tu nunquam inanis venias.

25
De jentaculo autem quid suades?

30 Ut petas in exitu cœnæ & idem facias quod dixit tibi de merenda.

Nunquam vidi melius consilium dari.

35 Fac igitur ut memineris; & cum voles, utere.

Ego verò utar, quoties opus erit.

40

Col. 49. O. S.

Da mihi frustum panis,

Non habes?

O If I had, I would not ask.

S Why did you not bring any?

O I will tell you afterwards? but in the mean time give me some, I pray you, for I begin to be very hungry (or, my belly begins to chime.)

S Take it.

O Whoo, such a little bit!

S What, do you complain?

O Good cause why, you deal too niggardly.

S See what a little bit is left: I have almost given you the half.

O I thank you, you have given me a great deal: But I jest with you.

S Now answer me, why did you not bring some bread from home?

O There was no body would give me any.

S No body?

O No body at all.

S What did your mother?

O She was not at home.

S What did the other folks?

O They were every body busied.

S Why did you not take it your self?

O I durst never do any such matter.

S Why not?

Si haberem non peterem.

5 *Cur non attulisti?*

Dicam postea: sed da interim quæso: nam esurio vehementer.

Cape.

Hui tantillum!

15 *Etiâ quereris?*

Non immeritò, das parçè nimis.

Vide quantum restat: dedi ferè dimidium.

20 *Ago tibi gratis, dedisti abundè: Sed jocabar.*

25 *Nunc responde: cur non attulisti panem domo?*

Nemo erat qui daret.

Nemo?

30 *Prorsus nemo.*

Quid mater?

Aberat domo?

Quid cæteri?

Omnes erant occupati.

35 *Cur tute non accipiebas?*

Nunquam auderem tale quidpiam.

40 *Cur non?*

My

- O My mother doth constantly forbid me to touch any without her leave.
- S She is a **hard Mother.**
- O In your judgment indeed, who have one that is more cockering of you.
- S I do not say she is cockering, but I am sure she is kind natured.
- O How doth she deal with you?
- S Very lovingly, and altogether according to my own mind.
- O Perhaps to your utter undoing.
- S God Almighty forbid.
- O Truly I do not envy your happiness.
- S Why then do you say so as you do say?
- O That in the interim I may put you in mind, that we all become worse by having too much liberty.
- S You do well: but what think you? May I not make use of my Parents kindness?
- O Truly you may, so you do not abuse it.
- S How do we abuse it?
- O Do you ask? When we turn either our fathers or mothers making much of us into that which is not good.
- Mater perpétuo verat, nè quid attingam sine permissu ipsius.
Dura mater.
- 30 Tuo quidem iudicio qui indulgentiorem habes.
- Non dico indulgentem, sed certè liberalem.
- 40 Quomodo te tractat?
- Suavissimè, omninoque ex animi sententia.
- 45 Fortasse in tuam perniciem.
- Avertat Deus Optimus Maximus.*
- Non equidem invideo.
- Cur ergò istud dicis?
- Ut interim te moneam, Omnes licentià deteriores fieri.
- Bene facis: sed quid censes? Nonne uti licet parentum bonitate?
- Certè licet, modo ne abutaris.
- 50 Quomodo abutimur?
- Rogas? Quum aut patris aut matris indulgentiam in malum vertimus.

S You say right. But **what man among a thousand is there that doth it?**

O Yes almost all, except those whom the Lord God doth restrain.

S Who can be good, but by the Grace of God?

O Therefore (as our Master doth often admonish us) **we must pray to him, that by his Spirit he would make us good and holy.**

S I am glad you brought not your break-fast.

O Why so?

S Because, **me=thinks, I have done my self a great deal of good by this discourse of ours.**

O I have profited by it too not a little.

S **It is done by your means.**

O Nay rather, by God's blessing, who indeed was pleased to have it so.

S I believe so indeed.

O Therefore both in this and other matters, let us acknowledge his goodness.

S **This is very fitting.**

O I, very necessary.

If we will avoid the crime of ingratitude.

Rectè dicis. Sed *quotusquisque id facit.*

70 Imò fere omnes, nisi qui à Domino Deo prohibentur.

Quis potest bonus esse nisi per Dei gratiam?

75 Ergò (ut sæpe monemur à præceptore) *precandus est ut spiritu suo nos bonos & sanctos efficiat.*

80 Gaudeo te non attulisse jentaculum.

Quamobrem?

85 Quia hoc nostro colloquio mihi videor multum profecisse.

Ego quoque non parùm.

90 Tuâ operâ id factum est.

Imò beneficio Dei, qui quidem ita voluit.

95 Credo equidem.

Et hic igitur, & in cæteris agnoscamus bonitatem ejus.

100 Valde id æquum est.

Imò valde necessarium.

Siquidem volumus ingrati à ini crimen effugere.

S **What a most pleasant speech was that!**
 O **Eberlasting thanks be to God by Jesus Christ.**
 S **So wish I.**

O sermonem jucundissimum!
Gratias Deo immortales per Jesum Christum.
Ita velim.

Col. 50. The first Scholar of the Victors, the Master, the Monitor.

Col. 50. Discipulus primus ex Victoribus, Præceptor, Nomenclator.

D Master, will you give me some little reward?

P Why so?

D For **Victorship.**

P Where are you **Equals?**

D Here be *Hugh* and *Audax*

P What say you Monitor? are these the Victors this week?

N **They have the fewest faults of all the rest.**

P Then they are the Victors. **What else should I ask you?**

N What reward do you desire then?

D What you please.

P By what right do I owe it you **when all comes to all?**

D By your promise.

P Yes say fair. For **whatsoever is rightly promised ought to be performed.**

D So we have learnt of you.

P See here is **for every one a pen a piece to write**

Præceptor, visne dare præmolum?

Quamobrem?

Victoriæ causâ,

Ubi sunt *compares tui*?

Hic sunt *Hugo & Audax.*

Heus Nomenclator? sunt-né hi victores hâc hebdomade?

Habent notas omnium paucissimas.

Ergo sunt victores;

Quid aliud ex te quero?

Vos igitur quod premium petitis?

Quid tibi placuerit.

Quo tandem jure debeo.

Ex promisso.

Æquum dicitis. Quicquid enim rectè promissum est, præstari debet.

Sic ex te didicimus.

Ecce vobis *pennæ singula ad scribendum*, ac ne
 withal

withal, and that you
may not think them to
be any ordinary ones
they are such as they call
Holland pens.

We thank you Master.

Nay, but rather thank God
the giver of all good
things, who gives good
success to your studies.
And do you go diligent-
ly in your learning.

We will do our best, as
far as God shall en-
able us.

All our doings are to
no purpose without
his help.

Col. 51. *Observator.*
Caparonus.

Whence came you, *Capa-
ronus*?

From home.

What do you bring from
thence?

My Bever (*or* Munchin.)

Who gave you leave to go
forth?

The Master himself.

How will you prove that?

Let us go to him, and ask
him.

But, have a care what
you do.

*ac ne putetis vulgares esse,
ex earum sunt genere,
quæ vulgò Hollandicæ ap-
pellantur.*

30 *Gratias agimus, Præceptor.*

*Quin potius agito Deo,
omnium bonorum autho-
ri, qui dat studiis vestris
prosperos successus.*

35 *Vos autem in literarum stu-
dio pergite diligenter.*

*Dabimus operam, quantum
juvabit ille Pater optimus*

40 *Sine ejus ope vana sunt no-
stra omnia.*

Col. 51. *Observator.*
Caparonus.

Unde venis, *Caparone*?

Domo.

Quid affers illinc?

5 Merendam.

Quis tibi permiserat exire?

Præceptor ipse.

10 Quomodo istud probabis?

Adeamus illum, ut consu-
lamus.

At vide quid agas.

C I fear nothing in this matter.

O Are you so secure?

C He that speaks the truth ought to fear nothing.

O That is a true saying indeed.

But how few are there that do not lie?

C I am sure, I do not lie now.

O You do almost persuade me.

Go your way: I believe you, because I never caught you in a lie.

C I thank God; whom I beseech that he would preserve me upright and undefiled.

O I wish every one would pray so from their heart! Now get you to eat your beef.

Col. 51. Giraldu. Eliel.

G Who are the Victors this week?

E Where was you when the accounts were given in?

G I was sent for by my father; but who are the Victors? I pray you tell me.

E I and Puteanus.

G Have you had a reward already?

Hac in re nihil timeo.

Adeone securus es?

Qui verum dicit, nihil timere debet.

Vera quidem ista est sententia.

Sed quotusquisque non mentitur?

Certus sum me nihil mentiri nunc.

Propemodum persuades mihi.

Ahi: credo tibi, quia in mendacio nunquam te deprehendi.

Est Deo gratia; quem precor, ut me integrum & purum custodiat.

Utinam ex animo omnes precarentur!

Recipe nunc te, ut edas merendam tuam.

Col. 51. Giraldu. Eliel.

Qui sunt victores hac hebdomade?

Ubi eras cum rationes redderentur?

Accersitus à patre fueram; sed qui sunt victores?

Dic sodes.

Ego & Puteanus.

Jamne habuisti præmium?

We

E We have had it.
 G What ?
 E Twelve walnuts.
 G Whoo, what a reward !
 E Ho, you fool, do you value
 a reward by the worth of
 a thing then ?
 G I see nothing else to be va-
 lued here.
 E You are a base fellow, to
 seek after gain so.
Do you not remember
the Master's word ?
 G What word ?
 E **A reward is given, not**
for lucre, but for ho-
nours sake.
 G Now I remember **as it**
were through a mist,
 (or somewhat confusedly.)
I will be more diligent
hereafter.
 E So you will be a wise
 man at the last.

Col. 53. Galatinus.
 Burchardus.

G Hey brave, **we are dis-**
missed to play; did
 you not hear ?
 B What should I do but hear,
 when I my self was there?
 G **Have you a mind to**
talk a little ? and af-
 terwards we will play to-
 gether.

Habuiamus.
 Quodnam ?
 Duodenas juglandes.
 Hui quale præmium !
 15 Eho, inepte, æstimas ergò
 præmium ex rei pretio ?
 Hic nihil aliud video esti-
 mandum.
 20 Sordidus es, qui sic lucro
 inhias,
 Non meministi verbum præ-
 ceptoris ?
 Quod verbum ?
 25 Non lucri, sed honoris, cau-
 sâ datur præmium.
 Nunc reminiscor, quasi per
 nebulam.
 30 Posthac ero diligentior.
 Sic tandem sapiens.

Col. 53. Galatinus.
 Burchardus.

Euge, dimissi sumus ad lu-
 sum ; audistine ?
 Quidni audirem, quum
 5 egomet adfuerim ?
 Place: ne paulisper confabu-
 lari ? deinde ludemus
 una.

- | | | | |
|---|--|----|--|
| B | I had rather play first. | | Mallem ego prius ludere. |
| G | But it is a hard matter to break off play. | | Atqui difficile est ludum abrumper. |
| B | You say that which is very true, and I find it so in my self. | 55 | Plandè verum dicis & ego in me sic experior. |
| G | Because you approve of my reason, then give us some subject to talk of. | | Quoniam igitur placet tibi mea ratio, da nobis aliquid argumenti ad confabulandum. |
| B | Nay, rather it concerns you to give it, because you challenge me. | 60 | Imò tuum est dare, ut quì me laceraveris. |
| G | You say fair, give me the Nouns in Latin, which I will propound to you in English. | 65 | Æquum dicis, redde nomina Latine, quæ tibi Anglicè proponam. |
| B | Concerning what will you propound. | | Quâ de re propones? |
| G | Concerning Householdstuff | | De supellectili. |
| B | I will strive to answer, so you do not propound above ten. | 70 | Tentabo respondere, modò ne plura quàm decem proponas. |
| G | I will count them on my fingers ends, lest perhaps I exceed the number. | 75 | Enumerabo in digitis, nè fortè numerum excedam. |
| B | Hear then. | | Audi igitur. |
| G | I am ready: | | Isthic sum. |
| B | A Cupboard. | | |
| G | <i>Abacus.</i> | 80 | |
| B | A Bench. | | |
| G | <i>Sella.</i> | | |
| B | A Candlestick. | | |
| G | <i>Candelabrum.</i> | | |
| B | A Caldron. | 85 | |
| G | <i>Ahenum.</i> | | |
| B | A pair of Bellows. | | |
| G | <i>Follis.</i> | | |
| B | A Pillow. | | |

B	<i>Pulvinus.</i>	90	
G	A bolster,		
B	<i>Cervical.</i>		
G	Linnen-cloth,		
B	<i>Linteum.</i>		
G	A pot of earth,	95	
B	<i>Olla.</i>		
G	A Flaggon of Wine,		
B	<i>Oenophorum.</i>		
G	You have mist once,		Erâsti semel.
B	Where ?	100	Ubi ?
G	You said <i>lintheum</i> for <i>lodice</i> .		Dixisti <i>lintheum</i> pro <i>lodice</i> .
B	I confess it, I gibe you		Fateor, <i>debeo tibi semel vi-</i>
	the winning once.		<i>foriam.</i>
G	Now propound again for	105	
	your part, that you may		Nunc vicissim propone, ut
	get off, if you can.		<i>redimas, si potes.</i>
B	Will you answer concern-		<i>Vis respondere de eduliis ?</i>
	ing things to be eaten ?	110	
G	<i>As you please.</i>		<i>Ut libet.</i>
B	Fresh meat.		
G	<i>Caro recens.</i>		
B	Pork,		
G	<i>Suilla.</i>	115	
B	Venison,		
G	<i>Ferina.</i>		
B	Venison of a wild Boar,		
G	<i>Aprugna.</i>		
B	Sod milk,	120	
G	<i>Lac decoctum.</i>		
B	Whey,		
G	<i>Serum, vel serum. lactis.</i>		
B	New-Cheese,		
G	<i>Caseus recens.</i>	125	
B	Pottage,		
G	<i>Jus carniū.</i>		

B	Fish fod,		
G	<i>Piscis elixus.</i>		
B	Pickle,		
G	<i>Condimentum.</i>		
B	You are deceived.	130	<i>Falleris.</i>
G	What is it then ?		<i>Quid Ergò est ?</i>
B	Pickle, <i>Intinctus.</i>		
G	I will have it to be <i>Condi-</i> <i>mentum.</i>		<i>Condimentum volo.</i>
B	But I will not contend.	135	<i>At ego nolo contendere.</i>
G	Who contends ? let us ask some bodies ad- vice.		<i>Quis contendit ? consula-</i> <i>mus aliquem.</i>
B	But let us play first : that shall be done after.	140	<i>Quin priùs ludamus : il-</i> <i>lud fiet posterius.</i>
G	Come on, it shall be done; let us not lose our op- portunity to play.		<i>Agè, fiet : nè amittamus</i> <i>ludendi occasionem.</i>
<hr/> Col. 54. <i>Moses. Olevi-</i> <i>tanus.</i> <hr/>		145	<hr/> Col. 54. <i>Moses, Ole-</i> <i>vitanus.</i> <hr/>
M	I am weary long ago to use our school-games so often over.		<i>Jamdudum tædet me toti-</i> <i>es repetere lusus schola-</i> <i>sticos.</i>
O	What will you do then ?		<i>Quid facies igitur ?</i>
M	Let us go into our garden.	5	<i>Eamus in hortum nostrum.</i>
O	What shall we do ?		<i>Quid agemus ?</i>
M	We will walk, we will talk together, and rehearse God's benefits in his works.		<i>Ambulabimus, colloque-</i> <i>mur, Dei beneficia in</i> <i>ejus operibus commemo-</i> <i>rabimus.</i>
O	Truly there is nothing more pleasant:but in the interim we must beg leave of the Master.	10	<i>Nihil sanè jucundius ; sed</i> <i>interim petenda est à</i> <i>præceptore venia.</i>
M	I have already got it for my self,& also for one too	15	<i>Jamdudum impetravi mi-</i> <i>hi, & item uni quem</i> <i>whom</i>

whom I would carry with me.

O **It is very well; let us go on God's name.**

R I pray that he may keep us.

O I pray the same that you do too.

Col. 55. Sulpinus.
Munchius.

S **Have you got leave to play?**

M We have got leave.

S **For how long time?**

M Till supper.

S Who gave in the verses?

M **The first and second boys.**

S What did the other forms?

M Every first Captain of the three next forms said a Sentence out of the Scriptures.

S Did ye not say prayers as we use to do?

M We said our prayers, and indeed whilst the Master was there: **where was you?**

S I was gone home, being sent for by my Mother.

M What do you think to do now then?

S To play an hour and an half, and then to betake my self to my study.

M Would you have me to be your play-fellow?

S What should I do but be willing?

quem vellem mecum ducere.

Bene res habet; eamus, ducente Deo.

Precor ut nos custodiat.

20 Ego quoque idem precor tecum.

Col. 55. Sulpinus.
Munchius.

Impetrâstis ludendi facultatem?

Impetravimus.

Ad quod usque tempus?

Ad cornam usque.

5 Qui dederunt versus?

Primi & secundi.

Quid cæteræ classes?

10 Primus quisq; decurio trium proximarum classium pronunciavit unam è sacris literis sententiam.

Nonne precati estis, ut solemus?

15 Precati sumus, & quidem præsentè ludi-magistro: tu vero ubi eras?

20 Iveram domum, à matre accersitus.

Nunc igitur quid agere cogitas?

Ludere sesquihoram; dein de ad studium me recipere.

25 Vin' tu ut tibi feni collator?

Quid mi velim?

F 2

Wick

M With what game shall we
exercise our selves?

S There is none pleaseth me
better than the hand=bal.

M Nor me indeed.

S Let us go see then, whether
the other hoys have
chosen *ides* or no: for
if we should play by
our selves it would be
less sport.

M Let us go forth on
God's name.

Col. 56. M. R.

M Shall you go with me?

R Whither go you so hasty.

M To the pool, (or dike.) *Ip*?

R Why thither?

M To wash my feet.

R Go on god's name; I have
no need to wash (or bath)
me now.

M But in the mean time we
will discourse a little,

R I have no great mind
to discourse now.

M But discourse is profit-
table, so it be only of
honest matters.

R But exercise of body is
more profitable for me
for my health.

M What if I shall carry with
you?

R You shall do wisely; and
we will play together at
the hand-ball.

M God send us good luck.

I will carry.

Quo lusu nos exercebimus?

Nullus est mihi jucundior
pilâ palmariâ.

35 Nec mihi quidem.

Videamus igitur an cæteri
partes sortiti sint: nam
si soli luderemus, minus
esset voluptatis.

40

Visamus sanè.

Col. 56. M. R.

Visne ire mecum?

Quò properas?

Ad lacum.

Quid eò?

Lotum pedes.

5 *I sanè; nunc lotione mihi*
opus non est.

Sed interim parum fabula-
bimur.

10 *Nè fabulari quidem nunc*
velim.

Atqui utilis est confabula-
tio duntaxat de rebus
honestis.

15 *At mihi utilior est ad vale-*
tudinem exercitatio cor-
poris.

Quid si mansero tecum?

20 *Prudenter facies, & nos*
Pilâ palmariâ collude-
mus.

Bene vertat Deus.

Manebo.

I will

I will go with you to wash
another time; that is, when

I shall have more time
Let us buckle (or fall)
to our sport then.

I make no stop at the
business.

Col. 57. *Vincentius. Benus.*

Why did you not play
with us to day?

I had no time to play.

What business had you?

I had not done my task.

What task? (write.

I had half a copy to

Have you quite done it?

I have quite done it.

I commend your dili-
gence; you shall play an-
other time at leisure.

When it pleases God.

You say well. For nothing
can be done without
his pleasure.

Col. 58. *The first boy, the*
Master, the second and
the third boy.

Pri. God save you Master.

Præ. Christ Jesus save you Chil-
dren. Amen. Have ye
said already?

Pri. Yes Master.

Præ. Who taught you?

Pri. The usher.

Præ. What would ye have now?

Se. That by your leave we
may play a little.

Aliàs lotum unà tecum ibo:
cùm scilicet longius erit
temporis spaciũ.

Ad ludum igitur nos accin-
gamus.

Nulla est in mora.

Col. 57. *Vincentius. Benus.*

Cur hodie non lufisti no-
biscum? (cium.

Non erat mihi ludendi spa-

Quid habebas negotii?

Non absolueram pensum

Quod pensum? (meum

Dimidium exemplaris re-

stabat mihi perscribendum.

Perfecistine?

Perfeci.

Laudo tuam diligentiam;
ludes aliàs otiose.

Cùm voluerit Deus.

Rectè dicis. Nam absque
voluntate ejus fieri nihil
potest.

Col. 58. *Primus puer, Præ-*
ceptor, secundus puer
& tertius.

Salve Præceptor.

Sit vobis salus à Christo,
pueri. Amen. Jamne re-
petivistis?

Etiã præceptor.

Quis docuit vos?

Subdoctor.

Quid nunc vultis?

Ut per te liceat nobis pa-
rumper ludere.

Præ. It is not time to play.

Ter. ~~We do not beg for all,~~
but for us little Boys only.

Præ. But it rains, as ye see.

Sc. We will play in the gallery.

Præ. At what game?

Pri. With Pins, or Wallnuts.

Præ. ~~What will you give me?~~

Pri. We will say Nouns.

Præ. How many will ye say a
piece?

Pri. Two.

Præ. Say then.

Pri. Paper, *Charta*.

Ink, *Attramentum*.

I have said.

Sc. A book,

Liber.

A little book,

Libellus.

I have said.

Ter. A Cherry,

Cerasum.

Walnuts.

Juglandes,

We have said

Præ. ~~What pretty little fel-~~
~~lows ye are!~~

Play till supper.

Pu. We thank you, Master.

Col. 59. A. B.

A Where is your father now?

B I think he is at Lyons.

A What doth he there?

B ~~He plays the merchant~~

A How long hath he traded?

B Since the beginning of the
Mart.

Non est ludendi tempus.

*Non petimus omnibus, sed
nobis parvulis tantum.*

Atqui pluit, ut videtis.

15 Ludemus in pergula.

Quo lusu?

Articulis, vel juglandibus.

Quid mihi dabitis?

20 Dicemus nomina.

Quot dicetis singuli?

Duo.

Dicite igitur.

25

Dixi.

30

Dixi.

35

Diximus.

*Quam belli estis homuncu-
li?*

40

Ludite ad cœnam usque.

Gratias agimus, præceptor.

Col. 59. A. B.

Ubi nunc est pater tuus?

Puto eum esse Lugduni.

Quid illic agit?

Negotiatur.

Ex quo tempore?

Ab ipso initio mercatus.

I greatly

A I greatly wonder how he
dares tarry there so many
days, when there is such
**a great plague all up
and down the City.**

B **It is no such great
wonder.**

A Doth it seem so to you?

Yes indeed: for he hath
been at other times in
greater danger: but the
Lord God hath ever-
more preserved him.

A I believe so, and will yet
preserve him.

B But when will he come
back again?

A I know not: **wee look for
him every hour.**

B **God send him well back
again.**

A So say I.

Col. 60. *Elizæus.*
Delphinis.

E **What are you so over-
joyed for?**

D **My father is newly
come.**

E What matter is it to me?

D Yes, a great deal, because
he hath got us leave to
play.

Do you say so?

See, the boys are already
playing in the court-yard,

10 Valdè miror quî audeat il-
lic commorari tot dies,
cum pestilentia tanta sit
per totam urbem.

Non est adeò mirandum.

15 Itàne tibi videtur?

Ità profectò: fuit enim a-
liàs in majore periculo:
sed Dominus Deus sem-
per cum custodivit.

20 Credo equidem, & adhuc
custodiet.

Sed quando est reversurus?

25 Nescio: in horas expecta-
mus.

Reducat illum Deus.

Ità precor.

Col. 60. *Elizæus*
Delphinis.

*Quâ de re sic elatus es læ-
titiâ?*

Pater meus modò advenit.

Quid mea refert?

5 Imò plurimum; quia no-
bis impetravit ludendi
veniam.

Al'n tu?

10 Vide pueros jam ludentes
in area.

F 4 Let

E Let others play on God's name, **I** had rather ply my book than play.

D **And** so had **I**: but when time serves. For (as the Proverb goes,) there is a time for every thing.

Whereupon our *Cato* gives us good counsel.

*Mirth with thy labour sometimes put in ure,
That better thy labour thou mayest endure.*

E The things are true which you say, I confesse; but in the mean time let me alone that **I** may ply my book in good earnest.

D You may ply your book for all me, **I** do not hinder you; but I will take this opportunity, **Make** use of it on **God's** name.

Col. 61. *The Monitor, a boy of the company, likewise another boy.*

N Ho, boys. ho, ho, ho!
Q Why do you call out so oft?
N You must give over play.

Q **O** thou nobby, it is not all out four a clock yet.

A Why did you not give a token?

N Because the little **Bell's** rope is broken.

Ludent sanè alii, e go studere malim quàm ludere.

Nec minus ego; sed in tempore. Nam (ut est in Proverbio) *Omnia tempus habent.*

Unde & nos rectè monet *Cato* noster.

Interpone tuis interdum gaudia curis;
Ut possis animo quemvis sufferre laborem.

Vera sunt quæ dicis, fateor; sed interim mitte me ut seriò studeam.

Per me studeas licet, nihil impedio; at ego hæc utar occasione.

Utere sanè.

Col. 61. *Nomenclator. Quidam puer ex turba. Item alius.*

Heus, pueri, heus, heus heus!
Quid clamitas?
Desistendum est à lusu.

Eho inepte, nondum quarta exacta est.

Cur non dedisti signum?
Quia tintinnabuli finis fractus est.

Call

Call again, but speak higher.

Ho boys! come all in again.

Make hast, make hast, I say,
the Master hastneth you.

Give over calling; they
all come running.

Col. 62. Orentius. Quintus.

Why are you so merry?

Because my father is come.
Say you so? whence came he?

From Paris.

When came he?

Just now.

Have you ask't how he did
already?

I asked him how he did,
when he alighted from
off his horse.

What did you do to him
besides?

I pull'd off his Boots
and Spurs.

I wonder you carried not
at home for his coming.

Neither would he suffer it,
nor was I willing, especially
now, when the lesson is to be heard.

You take a safe course for
your self, in that you have
regard to the time.

But how doth your father?
is he well?

Well by God's blessing.

Truly I am very glad of it.

Clama iterum, sed attolle
vocem.

Heus pueri! recipite vos
omnes.

15 Festinate, festinate, inquam,
urget præceptor.

Desine clamare; accurrunt
omnes.

Col. 62. Orentius. Quintus.

Quid ita latus es?

Quia venit pater.

Ai'n tu? unde venit?

5 Lutetia.

Quando advenit?

Modò.

Jamne salutasti?

10 Salutavi quum ex equo descendere.

Quid amplius illi fecisti?

15 Calcaria detraxi & ocreas.

Miror te non mansisse domi
propter ejus adventum.

20 Nec ille permisisset, nec
ego vellem: præsertim
nunc cum audienda est
prælectio.

Bene tibi consulis, qui
temporis rationem habes.

52 Sed quid pater? valétne?

Rectè, Dei beneficio

Equidem gaudeo plurimum
both

both for your sake and his
that he is come safe a=
gain from his journey.

Q You do like a friend :
but to morrow we
will talk together
more at large.

See the Master who is now
going into the school.

O Let us go take our lesson

Col. 36. Mark. Aaron.

M I pity you.

A Why so ?

M Because you misuse your
Pen so pitifully.

A How do I misuse it ?

M Because you hold it ve=
ry ill-fabouredly as
you mend it.

A It is none of my fault ;
do not you mistake
your self.

M Whose then ?

A My Pen knife's, the edge
whereof is dull.

A Your Pen-knife is not
to blame, but your self.

M Why say you so ?

M Because you ought either
to have whetted your
Penknife, or borrowed ano=
ther elsewhere, at the least
for this present occasion.

A I dare not ask one.

M Why are you afraid ?

A Lest it should be denied me.

M Look here is mine for you.

A I thank you.

30 tuâ, & ejus causâ quod sal=
vus peregrè redierit.

*Facis ut amicum doceat, sed
cras pluribus verbis col=
loquemur.*

35 Vide præceptorèm, qui jam
ingreditur auditorium.

Eamus auditum prælectio=
nem.

Col. 36. Marcus. Aaron.

Miseret me tui.

Quid ita ?

Quod pennâ tuâ tam mise=
rè abutaris.

5 Quomodo abutor ?

Quia pessime tractas in acu=
endo.

Non est culpa mea ; nè quid
erres.

10 Cujus igitur ?

ScalPELLI mei, cujus acies
obtusa est.

ScalPELLUM in culpâ non est,
sed tu ipse.

15 Cur istud dicis ?

Quia debuisti vel scalpel=
lum tuum âcuere, vel a=
liud aliunde rogare com=
modatò, saltem ad præ=
sens negotium.

Non audeo petere.

Quid times ?

Ne mihi denegetur.

25 Ecce tibi meum.

Gratias ago.

Use it as much as you will, but use it well.

I will not wittingly misuse it
And be not so loth to ask
another time.

My nature is such, I use to be more willing to give than to ask.

I would there were many
such as you are: yet notwithstanding, **he that willingly doth a favour, may likewise freely desire one.**

But **I hold you too long, dispatch what you was about.**

Col. 54. A. B.

Why is not Peter come to the school?

He is busie.

In what imployment?

In piling up wood.

How do you know?

I was told.

By whom?

By his father.

Where saw you him?

He met me when I came.

See you do not frame a lie; for I will ask him if I chance to meet him in the streets.

You shall find it to be so as I say.

Col. 65. Sulpitius. Roger

What was you away to day Morning?

Utere quantum voles, sed recte.

Sciens non abutar.

Nec sis posthac tam verecundus in petendo.

Sic est ingenium meum, Soleo libentiùs dare quàm petere.

Utinam multi essent tui similes: sed tamen qui libenter dat beneficium, is petere liberè potest.

Sed ego te nimis detineo.

Col. 64. A. B.

Cur noe Petrus venit in scholam?

Est occupatus.

In quo negotio?

In ligno struendo.

Qui scis?

Dictum est mihi.

A quo?

A patre ejus.

Ubi eum vidisti?

Fuit mihi obviam quum venirem.

Vide ne mentiaris; nam ex illo quæram si fortè occurrat mihi per vicos.

Reperies sic ut dico.

Col. 65. Sulpitius. Rogerus.

Cur hodie manè abfuiſti

I was?

- R I was busie.
 S In what employment?
 R In writing a Letter to my Mother.
 S What need had you to write to her?
 R Because she had writ to me
 S You writ back then?
 R **You speak comely.**
 S Whence had she sent you a letter?
 R Out of the Countrey, I mean from our town.
 S When went she into the Countrey?
 R **The other day.**
 S What doth she do in the Countrey?
 R **She looks after our Countrey business.**
 S What especially?
 R She gets things ready which are necessary for the next Vintage.
 S She doth wisely.
 R **How can you prove that?**
 S For in all things diligent preparation should be used.
 R Who taught you that?
 S A School-master dictated it out of Tully.
 R Upon what occasion?
 S When he admonished me to be sure to get my self ready to **say my weeks work the next day.**
 R Truly he gave you good advice.
- Occupatus eram.
 In quo negotio?
 In scribendis ad matrem literis.
 Quid opus erat illi scribere?
 Quia ad me scripserat.
 Ergo rescripsisti?
Proprie loqueris.
 Unde tibi miserat literas?
 Rure, nampe ex villa nostra.
 Quando rus profecta est?
 Superioribus diebus.
 Quid agit ruri?
Curat nostra negotia rustica.
 Quid potissimum?
 Preparat ea quæ sunt opus ad proximam vindemiam.
 Prudenter agit.
 Unde istud probes?
 Nam omnibus in rebus adhibenda est præparatio diligens.
 Quis te istud docuit?
 Quidam pædagogus didicavit à Cicerone.
 Quâ occasione?
 Quum admoneret, ut me diligenter pararem ad reddendam hebdomadam postero die.
 Professio rectè monebat.

But let's return to the purpose.

Have you not a **Bailly**, to look after your business in the Countrey?

Yes, we have both a Bailly, and Men and Maids.

What need is there of your Mothers help?

Because she better knows how to provide every thing than those unskilful **Country-Clowns**.

Is there no other reason?

Let me make an end of what I intended to have said.

I thought you had made an end. Go on.

Moreover (as I have heard my father say) the **Master's** main care is requisite in the ordering of a family.

Therefore your Father should rather have been now at your Countrey Farm.

He cannot.

What doth hinder him?

Because he is full busse at his trade.

He will get more profit, (as I conceive) by that matter.

Who makes any question?

Thence it comes to pass therefore that he leaves all

Sed ad propositum revertamur.

Non habetis villicum, qui curet ruri negotia vestra?

Imò & villicum habemus, & famulos, & ancillas.

Quid opus est illic tuæ matris operâ?

Quod melius novit providere rebus omnibus, quàm isti imperiti ruricola.

Nihilne amplius?

Sine me finire propositum.

Putabam te absolvisse: Perge.

Etiâ (ut ex parte audiivi) præcipua cura domini requiritur in re familiari administranda.

Ergò pater tuus nunc potius deberet ad villam esse.

Non potest.

Quid prohibet?

Quia totus est in arte sua occupatus.

Majorem (ut opinor) ex ea re fructum capiet.

Quis dubitat?

Indè igitur fit, ut relinquat uxori omnem
the

the care of his household.
affairs to his wife.

S **It is just so.**

But when will your Mother come back again?

R Hardly before the Vintage be done.

S What will you do? will not you go to gather Grapes, (or to get in the Vintage?)

R My mother (I hope will send for me shortly.

S But I pray you, what do we mind?

R All the boys run into the school now.

S **It is well.**

S Let us run too, that we be not the hindmost (or the lag.)

Col. 66. Riparius.
Amadeus.

R Have you heard the clock?
A It hath struck a good while ago.

R Have you counted the clock?

A I have counted it.

R What a clock is it?

A Almost half an hour past one.

R It is almost lesson-time then; see you be ready.

A After I have eaten my Bever, see I am ready.

curam rei domesticæ.

Omnino sic est.

Sed mater quando reversura?

Vix ante perfectam Vindemiam.

Quin tu? non ibis Vindemiatum?

A matre (ut spero) breviter accersar.

Sed quæso te, quid cogitamus?

Jam omnes in auditorium currunt.

Bene res habet.

Curramus & nos, nè postremi simus.

Col. 66. Riparius.
Amadeus.

Audistine horologium?
Dudum sonuit.

Dinumerasti horas?

Dinumeravi.

Quota est?

Ferè sesqui-prima.

Instat igitur prælectionis tempus: fac ut paratus sis.

Ubi merendam percedere, ecce me paratum.

R Why was you not with us
at noon?

15

A I was gone abroad with
the Masters good leave.

R But in the mean time
I hinder you.

A You do not hinder me.

20

I have not lost so much
as a mouthful by your
interrupting me.

R It is well.

Go on, but make haste.

21

Col. 67. Ligorius.
Saracinus.

L Have you done what
you ought to do?

S In what matter?

L In repeating your lesson.

S I have repeated nothing yet.

L What was the reason?

S I tarried till my fellow
came back.

L Whither is he gone?

S Home.

L Why thither?

S To fetch his Bever.

L What if he come some-
what late?

S I cannot tell? It may be so.
Will you repeat with me
in the mean time?

10

S Truly I do not say nay.

L Let us go some whi-
ther aside then, that no-
body may trouble us.

20

S Truly you do well to
put me in mind.

Cur meridie non adfuisti
nobiscum?

Prodieram cum bona ve-
nia præceptoris.

Sed interim sum tibi impe-
dimento.

Nihil impedis.

Nè bolum quidem perdi-
interpellatione tuâ.

Bene habet;

Perge, sed matura.

Col. 67. Ligorius.
Saracinus.

Fecistine officium tuum?

Qua in re?

In repetenda lectione,

Nihil adhuc repetivi.

Quid in causa fuit?

Expectabam dum rediret
compar.

Quò ille ivit?

Domum.

Quid eò?

Petitum merendam.

Quid si redibit serius?

Nescio; fieri potest.

Vis interea mecum repe-
tere?

Equidem non recuso.

Secedamus igitur, nè quis
molestus sit nobis.

Profectò bene mones.

No body can ply his
book in such a noise &
clamour of them that
walk to and fro.

L See yonder a place a
great deal out of the
way where there are
none walking.

S Let us go thither.

Col. 68. D. E.

D Whither go you so fast?

D I am going to my supper.
What do you?

D I have suppt already.

E At what a clock?

D At five, as we commonly
do.

E What will you do now?

D I will get some of those
things which we have
to say to morrow.

E I have learnt of my Master,
**That we must not study
so soon after meat.**

D I have learnt that too; but
now I will learn by heart.

E What will you do then?

D I will sometimes to satis-
fie my mind, read and
read over again my
lesson by piece-meal.

E And what then?

D And so it is well come to
pass by little and little
that I shall get a good
piece of my lesson with-
out care, without toil, and
without trouble.

*Nemo studere potest in tan-
to ambulatorum strepitu
& clamore.*

30 *Aspice illic locum remotis-
simum, ubi nulli sunt
ambulantes.*

Eamus illic.

Col. 68. D. E.

Quò properas?

Eo cœnatum.

Quid tu?

Jam cœnavi.

Quotâ horâ?

5 *Quinta, ut ferè solemus.*

Quid nunc ages?

*Repetam aliquid eorum,
quæ reddere habemus
crastino die.*

15 *Ego didici ex pædagogo
meo, Non esse tam citò à
cibis studendum.*

15 *Illud ego quoque didici;
sed volo nunc edificare.*

Quid ergò facies?

20 *Ego quasi animi causâ præ-
lectionem particulatim
aliquoties legam & per-
legam.*

Quid tum?

*Ità paulatim fiet ut sine
cura, sine tædio, sine mo-
lestia, bonam partem præ-
lectionis ediscam.*

I do not well understand those things, and verily you seem to me to be wiser than your age requires. 30

It is no such hard matter but I could teach you, but that you make such haste to your supper. 35

You do well to put me in mind of my supper in time. 40

I will therefore for its sake get me home.

Farewel.

God send you well thither and back again. 45

Ista non satis intelligo, & certè videris mihi supra ætatem sapere.

Non est res adeò difficilis quin te docere possim, nisi ad cœnam properares.

De cœna in tempore admones.

Ego igitur ejus causâ me domum recipio.

Vale.

Ducat te Deus, & reducat.

A short Preface, which was prefixed before the next seven Colloquies.

Præfatiuncula, quæ septem proximis Colloquiis præfixa erat.

LET Children should learn to do ill by doing nothing, corrupting one another especially with idle chat, and lewd or fond discourse; they are to be moved by all means, to use, two or three together, in the School, whilst they look for the Master's coming, 5 10

NE Pueri nihil agendo discant malè agere, præsertim otioso sermone, pravisque aut ineptis colloquiis sese invicem corrumpentes: omnibus modis incitandi sunt, ut in schola, dum præceptoris ingressum expectant assuescant interea bini terni ve.

to repeat among themselves what he hath set them.

This pleasant exercise will
do them a good deal of good, and be able to divert them from idleness, wantonness, and many other things that are evil, whereby God is offended.

But because such kind of repetitions do not use to be made without children talking together, **and children of themselves unless they be taught, do nothing but speak barbarously**; we have therefore here propounded some short forms of talking together touching this subject, that they may learn by little and little to speak Latin among themselves.

But it will rest upon the **Master's diligence** that he now and then do explain these Colloquies to his Scholars, and teach them how they should exercise themselves, both at home and in the School in these and others of that kind (which himself may give them;) and that he **ever and anon among them, exhort them** thereunto.

id quod ab eo præscriptum fuerit simul repetere.

Plurimum proderit hæc illis jucunda exercitatio, eosque interim ab otio, lascivia, multisque aliis rebus malis, quibus offenditur Deus, avertere poterit.

Sed quia sine puerili Colloquio ejusmodi repetitiones tractari non solent; *pueri autem ipsi nisi instituti fuerint, nihil aliud quam barbarè loquantur*; idcirco ut *Latine inter se loqui* paulatim discant, hac de re hîc aliquot breves colloquendi formulas proposuimus.

Cæterum in præceptoris diligentia situm erit, ut hæc ipsa Colloquia discipulis aliquoties interpretetur, doceatque quomodo in his & aliis ejus generis (quæ tradere ipse poterit) sese & domi & in Schola debent exercere, ad idque illos *identidem* cohortetur.

So shall it come to pass in
time, that he shall al-
ways have them more
ready and chearful to
render those things in 55
season, which he shall
appoint: hereby also he
shall bring it about, that
he may dispatch his du-
ty of teaching with less 60
labour and trouble.

Ita fiet *progressu temporis*,
ut *promptiores* semper
et *alacriores* eos habitu-
rus sit ad ea *maturè* red-
denda, quæ præscripserit:
hinc etiam consequetur,
ut minore cum labore ac
molestia, docendi munus
exequatur.

G 2

Col. 39.

Col. 69. A. B.

Col. 69. A. B.

- A **Will you let us say to=**
 B **What ? (gether ?)**
 A **That which is appointed us.**
 B **Truly I am willing ; but** 5
what kind of saying shall
we use ?
 A **Let us hear one ano=**
ther by turns.
 B **So the Master doth of=** 10
ten advise us.
 A **He adviseth us well ;**
but we obey badly.
 B **Whether shall begin ?**
 A **I, if you so please.** 15
 B **It pleaseth me passing**
well : begin therefore.
 A **The Nouns of the second**
Declension are declined
after these examples in 20
Latin.
Magister,
Puer,
Dominus,
Lanius, 25
Antonius,
Regnum.
 B **Which are to be declined**
to day ?
 A *Lanius*, indeed is yester= 30
days Noun, and Antonius
to days.
 B **Why do we every day**
repeat what we had said
the day before ? 35
 A **Because the Master so bids.**
I know that well e=
nough : but why doth
he bid ?

- Visne repetamus una?*
Quidnam ?
Id quod nobis præscrip=
tum est.
Equidem volo; sed quo ge=
nere repetendi utemur ?
Audiamus nos vicissim.
 10 *Sic præceptor nos monet*
sæpe.
Rectè monet ; sed malè pa=
remus.
Uter incipiet ?
 15 *Ego si tibi placet.*
Maximè placet: incipe igi=
tur.
Secundæ declina=ionis no=
mina his exemplis Latine
declinantur. 20
 25
 30 *Quæ sunt hodie declinan=*
da ?
Hesternum quidem est La=
nus, hodiernum verò An=
tonius.
Cur nos id repetimus quo=
tidie, quod pridie reddi=
dimus ? 35
Quia sic præceptor jubet.
Id satis scio: sed cur jubet ?

A	To strengthen our memory		Ad confirmandum memo-
B	Come on, decline <i>Lanius</i> .	40	riam. Agè, declina <i>Lanius</i> .
A	Singulariter, Nominativo		S. N. Hic <i>Lanius</i> .
	<i>hic Lanius</i> .		
	Genitivo <i>hujus Lanii</i> , and		G. <i>hujus Lanii</i> , &c. ad fi-
	so on to the end.		nem usque,
B	Turn it into English.	45	<i>Verte Anglicè.</i>
A	<i>Lanius Lanii</i> , of the Mas-		<i>Lanius, Lanii</i> , M. G. a
	culine Gender, a Butcher.		Butcher.
B	Decline <i>Antonius</i> .		Declina <i>Antonius</i> .
A	Sing. Nom. <i>Hic Antonius</i> .		S. N. Hic <i>Antonius</i> .
	Gen. <i>hujus Antonii</i> .	50	G. <i>Hujus Antonii</i> .
	Dat. <i>huic Antonio</i> , and so		D. <i>Huic Antonio</i> , &c. ad
	to the end.		finem usque.
B	Turn it into English.		<i>Verte Anglicè.</i>
A	<i>Antonius, Antonii</i> , of the	55	<i>Antonius, Antonii</i> , g. m.
	Masculine Gender, is the		est nomen viri.
	name of a man in Eng-		
	lish Anthony .		
B	Why do you say the name		Cur dicis nomen viri? <i>tu</i>
	of a man? you are not	60	<i>nondum es vir.</i>
	a man yet.		
A	I confess it, but there are		Fateor, sed sunt alii <i>Anto-</i>
	other <i>Antonies</i> which are		<i>nii</i> qui viri sunt.
	men.		
B	I wish you may be a	65	<i>Utinam aliquando vir</i>
	man once! (help.)		<i>evadas.</i>
A	I shall be one, by God's		<i>Evadam, Deo juvante.</i>
B	Mind now that you may		Attende nunc, ut vicissim
	hear me, as I have heard		audias me.
	you.		
A	I am ready to hear you	70	<i>Istic sum.</i>
	Speak on with a courage		Dic audacter.
B	The Nouns of the second		Secundæ declinationis no-
	Declension ———		mina ———
A	Give over: the Mr. is here		Define: Præceptor adest.
B	I hear him cough.	75	<i>Audio tussientem.</i>
	Let us give over for fear		<i>Desinamus, nè putet nos</i>
	he should think we prate,		<i>garrire. G 3 Col.</i>

Col. 70. C. D.

- C **The master will be here**
by and by; let us repeat.
- D What need have I to repeat? I have repeated enough by my self.
- C **I can say all by heart.**
What then? the oftner you shall get it over, the better you will retain it.
- D **You advise me fair:**
I thank you.
- C **Begin; the time passeth,**
- D Nouns of the fourth Declension.
- C **You mistake friend.**
We must begin with yesterday's example.
- D I confess, I have mistaken.
- C Therefore now say right.
- D Sing. Nom. *Hec Sedile.*
Gen. *hujus Sedilis*, and so on to the end.
- C Nouns of the fourth Declension are declined after this example.
Sing. Nom. *Hic Sensus.*
Gen. *hujus Sensus.*
Dat. *huic Sensui.*
- D **So much for that: I**
hear the Master.

Col. 71. E. F. G.

- F What would you do *Francis*? **The Master is**
just a=coming.
- E I, is he just a coming? it is
not yet half an hour

Col. 70. C. D.

- Mox aderit præceptor; repetamus.*
- Quid opus est mihi repetitione? Solus repetivi factis.
- 5 *Omnia teneo memoria.*
Quid tum? quando sæpius repetes, tanto melius tenebis.
- 10 *Bene mones:*
Habeo tibi gratiam:
Incipe; tempus abit.
Quartæ declinationis nomina.
- 15 *Erras, amice.*
Incipiendum est ab exemplo hesterno.
Erravi, fateor.
Dic igitur nunc rectè.
- 20 *S. N. Hec Sedile.*
G. hujus Sedilis, &c. ad finem usque.
Quartæ declinationis nomina hoc exemplo declinantur.
- 25 *S. N. Hic Sensus.*
G. hujus.
D. huic Sensui.
- 30 *Hæc Hastenus; audio præceptorem.*

Col. 71. E. F. G.

- Quid agas, *Francisce*? *Instat præceptoris adventus.*
- Silicet, instat? *nondum est factus*
after

after two a clock.

G Nevertheless, we ought not
thus to **waste** our **time** in
the mean while: let us
repeat.

E **It shall not stick at me,**
for I am ready.

F Begin then.

E **Carry a little, I pray you.**

F **I am one of your com-**
E **Make haste. (pany.)**

Let us say every one his
case in order, as our master
doth sometimes teach us.

G **There is enough said.**
F Mind.

E What do we else?

F The Nouns of the third De-
clension are declined in
Latin after these examples

Pater.

Lumen.

Rupes.

Messis.

Pars.

Sedes.

Vestigal.

Laquear.

G Sing. Nom. *Hæ Rupes.*

E Gen. *hujus rupis.*

F Dat. *huic rupi.*

G Acc. *hanc rupem.*

E Vo. *ô rupes.*

F Abl. *hæc rupe.*

G Plur. Nom. *hæ rupes.*

E Gen. *harum rupum.*

F **You have mist, Gabriel,**
Amend your error.

G Gen. *harum rupium.*

mihi post secundam.

Tamen non debemus inte-
rim tempore sic abuti: re-
petamus.

Non stabit per me, ego
enim sum paratus.

Incipe igitur.

Expectate parumper, quæso.

Ego sum vestra decuria.

Matura.

Dicamus suum quisque ca-
sum ordine, ut interdum
nos docet præceptor.

Satis est verborum.

Attendite.

Quid aliud agimus?

Tertiæ declinationis No-
mina his exemplis Latine
declinantur:

veter

Errâsti, Gabriel:
Corrige erratum.

G 4

E	Dat. <i>his rupibus.</i>		
F	Acc. <i>has rupes.</i>		
G	Voc. O <i>rupes.</i>		
E	Abl. <i>ab his rupibus.</i>		
G	Turn it into English.	50	<i>Verte Anglicè.</i>
E	<i>Rupes, rupis</i> g. f. a rock.		
F	Put it into a speech.		Pone in oratione.
G	It is not in our book.		<i>Non est libro nostro.</i>
E	But the M. hath taught it us.		Sed præceptor docuit.
	<i>Alta rupes</i> , a high Rock.	55	
	You speak after your own country fashion; asperate (<i>high</i>) lusty.		More patrio dicis; aspera fortiter high.
E	<i>Alta rupes</i> , a high rock.		
G	Sing. Nom <i>hæc messis.</i>	60	
	Gen. <i>hujus messis.</i>		
E	Dat. <i>huic, messi.</i> (Noun.)		(Nominis.)
F	And so to the end of this		&c. usque ad finem hujus
	And then they go on to talk together thus.	65	Deinde sic pergunt Colloqui.
E	Ye have both missed.		Ambo errastis.
F	I confess I have missed.		Erravi, fateor.
G	And I too; but whether shall be capt?		Ego quoque; sed uter erit victus?
E	The Master shall judge.	70	Præceptor judicabit.
F	You say fair.		<i>Æquum dicis.</i>
G	Will you let us say again to strengthen our memory?		Vultisne dicamus iterum ad confirmandum memoriam?
E	What else?		Quidni?
G	What if the Master come upon us?	75	Quid si præceptor interveniat?
E	What then; he will highly commend us.		Quid tum? laudabit nos pleno ore.
G	But we must change our order.		Sed mutandus est ordo.
E	There is no doubt of it; begin Francis.	80	<i>Non est dubium; incipe Franciscè.</i>
	The Nouns of the third declension, &c.	85	Tertiæ declinationis nomina, &c. Col.

Col. 72. H. I.

H Will you repeat with me?
 I Why so quickly?
 H For fear lest the Monk-
 toz should find us pra-
 ting, or idle.

I Come on, let us repeat ;
 but whether shall begin?

H I, because I am the Victdr.

I Say then.

H *Prudens*, a Noun Adjective
 is thus declined into gen-
 ders.

Hic Prudens of the Mascu-
 line Gender.

Hac Prudens of the Femi-
 nine Gender.

Hoc Prudens of the Neuter
 Gender.

The same noun is thus de-
 clined into Cases.

Sing. Nom. *hic, hac & hoc*
Prudens.

Gen. *Prudentis*.

Dat. *Prudenti*. (&c.)

Acc. *Prudentem & Prudens*,

And so on quite to the
 end.

Col. 73. L. M.

Why are you idle?

I am not idle at all.

What are you doing then?

I am thinking upon
 saying my lesson.

And I am doing so too,
 let us repeat together.

Col. 72. H. I.

Visne repetere mecum?

Cur tam citò?

*Nè observator nos deprehen-
 dat garrientes, aut otio-
 sos.*

*Agè repetāmus ; sed uter
 incipiet?*

Ego quia victor sum.

Dic igitur.

Prudens, Nomen Adjecti-
 vum, sic declinatur in ge-
 nera.

Hic prudens, g. m.

Hac prudens, g. f.

Hoc prudens, g. n.

*Idem nomen sic declinatur
 in casus.*

&c. Usque ad finem.

Col. 73. L. M.

Cur tu es otiosus?

Non sum omnino.

Quid agis igitur?

Cogito de lectione reddenda.

*Ego quoque id ago; repe-
 tamus unā.* Be-

M	Be it so; but what course shall we take?		Fiat; sed quam rationem tenebimus?	
L	Do you play the Master's part, and I will play the Scholar's.	10	Age tu præceptores partes, ego discipuli.	
M	I like the motion very well, but be not too sharp with me.		Valde placet mihi conditio, sed nè sis mihi austerior.	
L	Do not fear, you have known me sufficiently	15	Nè timeas, nôsti me satis.	
M	I have known you.		Novi.	
L	Decline <i>Lego</i> in the Infinitive Mood.	20	Declina <i>Lego</i> in modo infinitivo,	
M	The present tense and præter imperfect tense of the Infinitive Mood, <i>Legere</i> .		Infiniti modi tempus præsens & præteritum imperfectum <i>Legere</i> .	
	The præterperfect tense & præterpluperfect tense,	25	Præteritum perfectum & plusquam perfectum, <i>Legisse</i> .	
L	Go on. (<i>Legisse</i> .)		Perge. (<i>gisse</i> .)	
M	I pray you, Master let me take my breath a little		Sine me paulisper respirare, quæso Præceptor.	
L	Well, I give you leave; have you breath enough?	30	Agè, fino; satisne respirasti?	
M	Enough.		Satis.	
L	Go on now.		Perge nunc.	
M	The future tense of the Infinitive Mood, <i>Lecturum esse</i>		Futurum indefinitum, <i>Lecturum esse</i> .	
	The Gerands, <i>L gendi</i> , and so to the end	35	Gerundia, <i>Legendi</i> , &c. ad finem usque.	
L	I am glad you have done your business so well.		Gaudeo te rectè secisse officium tuum.	
M	And I am glad for my own.	40	Ego verò mihi gratulor.	
L	But God must have the thanks.		Sed esto Deo gratia.	
M	You say well; I wish you speak from your heart.		Rectè dicis, utinam ex animo.	
L	Truly I do speak from my heart.	45	Ex animo certè!	

It is well, let us give over;
I perceive the Master
is coming.

See where he is, he is
just here.

Col. 74. N. O. P. Q. R.

O ho boys, we are five of
 us here, let us repeat to
days Verb, as we use
 to do before the Master.

No body (as I suppose)
will speak against it.

Who should speak against
 it?

It is a matter that con-
cerns us all.

Begin then *Nicholas*, you
 that sit uppermost.

The present Tense of the
 Optative and Subjunctive
 Mood.

Audiam,

Audias,

Audiat.

Audiamus,

Audiatis,

Audiant.

The præterimperfect tense

Audirem,

Audires,

Audiret.

Audiremus,

Audiretis,

Audirent.

The præterperfect tense.

Bene habet, desistamus,
sentio præceptoris adven-
tum.

Eccum adest.

Col. 74. N. O. P. Q. R.

Heus pueri, nos hîc sumus
 quinque : repetamus ho-
 diernum Verbum, ut sole-
 mus coram præceptore.

Nemo (ut opinor) *contradi-*
cet.

Quis contradiceret?

Nostra omnium res agitur.

Incipe igitur, *Nicholae*, qui
primus sedes.

Optativi & Subjunctivi
 Modi Præsens.

Præteritum Imperfectum.

Præteritum Perfectum.

P
Q
R
N

*Audi verim,
Audi veris,
Audi verit.
Audi verimus, &c.*

They go in order unto the
end of the Verb.

30

Usque ad finem verbi per-
gunt ordine.

35

Col. 75. S. T. U.

Col. 75. S. T. U.

S

**This day is holy day
with us, and we have
played enough already.**

*Hic dies nobis est feriatus,
& jam satis lusimus.*

T

Enough I think.

Satis opinor.

S

Are you content then we
should confer about our
studies for our minds
sake?

5

Vultis ergo ut animi gratiâ
conferamus de studiis no-
stris?

T

**Truly you will do me
a courtesie.**

10

Sanè mihi gratum feceris.

U

And me a very good cour-
tesie.

Mihi verò gratissimum.

T

But what shall we treat of?

Sed quid tractabimus?

S

Let us try how to decline
some Verb both in Latin
and English.

15

Tentemus declinare ali-
quod verbum Latinè si-
mul & Anglicè.

U

Begin you then, because
you set us on.

Incipe igitur, quia nos pro-
vocasti.

S

I will do so, because you
like to have it so.

20

Faciam, quando ita placet
vobis.

T

Let us hear.

Audiamus.

S

The Indicative Mood Pre-
sent Tense.

Indicativi modi præsens
tempus.

Sig. *Doceo*, I teach.

25

Doces, thou teachest.

Docet, he teacheth.

Plur. *Docemus*, we teach.

Docetis, ye teach.

Docent, they teach.

T	The Præterimperfect tense	30	Præteritum imperfectum.
S	Sing. <i>Docebam</i> , I did teach.		
	<i>Docebas</i> , thou didst teach.		
	<i>Docebat</i> , he did teach.		
	Pl. <i>Docebamus</i> , we did teach		
	<i>Docebatis</i> , ye did teach.	35	
	<i>Docebant</i> , they did teach.		
T	The Præterperfect tense.		Præteritum perfectum.
S	Sing. <i>Docui</i> , I have taught		
	<i>Docuisti</i> , thou hast taught.		
	<i>Docuit</i> , he hath taught.	40	
	P. <i>Docuimus</i> , we have taught		
	<i>Docuistis</i> , ye have taught		
	<i>Docuerunt</i> ,		
	vel } they have		
	<i>Docuere</i> , } taught.	45	
	On another fashion in		Aliter, Anglicé.
	English.		
	I have taught.		
	Thou hast taught.		
	He hath taught.	50	
	We		
	Ye } have taught.		
	They		
T	The Præterpluperfect tense		Præteritum plusquamper-
S	<i>Docueram</i> , I had taught.	55	fectum.
	<i>Docueras</i> , thou hast taught.		
	And so they go on as far		Sic pergunt quatenus pla-
	as they think good.		cer.

NECOR

The Second Book of
School-Colloquies.

Col. 1. Cornelius.
Martialis.

C **W**hat are you
reading?

M A Letter.

C From whom?

M From my Father.

C When did you receive it?

M Yesterday in the Evening.

C Who brought it?

M I know not.

C Do you not know?

Who delivered them to
you?

M A Wench from the *Vig-*
lar.

C Whence are they dated?

M From *Paris*, I believe.

C What day?

M I had no mind to look
into it yet.

C Verily I have interrupted
you.

M It makes no great
matter, I am not so
throng'd.

C Come on, read your Letter

PC

Colloquiorum Schola-
sticorum Liber secundus

Col. 1. Cornelius.
Martialis.

Quid legis?

Litteras.

A quo?

A Patre.

Quando accepisti?

Heri vespere.

Quis attulit eas?

Nescio.

Nescis?

Quis tibi reddidit eas?

Ancilla quædam à *caupona*

Unde sunt datæ?

Lutetiâ credo.

Quo die?

Nondum libuit inspicere.

Nempe ego te interpella-
vi.

Parum refert, non adeo
sum occupatus.

Agè, perlege tuam Epi-
and

and I will fall to my
Book in the mean time.
And I will do so too
by and by.

Col. 2. *Musicus.*
Heraldus.

How goes your busi-
ness at Lyons?

I know not; we have heard
nothing now this good
while.

Hath your brother writ
nothing?

He hath sent no Let-
ters this twomonths,
that my Father hath seen.

Perhaps he is sick.

No indeed; for the Car-
riers do often bring
us Commendations
from him.

I am glad to hear he is
well: I love him dear-
ly, because he was a
most sweet school=fel-
low of mine.

And he (as I think) loves
you too.

Truly I make no que-
sion of it: But time
calls us.

Let us go into the School.

Let us make haste.

The Bell is now a-
calling.

stolam, ego interim, stu-
debo.

Ego quoque mox idem faci-
am.

Col. 2. *Musicus.*
Heraldus.

Quo in statu sunt res vestrae
Lugdunenses?

Nescio; jampridem nihil
audivimus.

Nihilne scripsit frater tuus?

Post menses duos nihil lite-
rarum misit, quod viderit
pater.

Fortasse ægrotat.

Minimè verò: nam tabel-
larii sæpe nobis salutem
nunciant verbis ejus.

Libenter audio, illum rectè
valere: valde eum diligo,
qui fuit mihi suavissimus
condiscipulus.

Ille (ut opinor) te vicissim
diligit.

Id verò mihi non est dubi-
um. Sed nos hora vocat.

Eamus in auditorium.

Maturemus. Jam recitatur
Catalogus.

Col.

- M Now that the Matter's absent, boys forbear
 1. to talk such words, as God may much offend.
 Treat rather of your Books and honest things :
 And use such words as thereto firly end.
- Run often over what you are to say ;
The Master cannot, very like, be by :
 2. Learn well to trace the steps of honest men,
 I wish sweet pleasures draw you not away.
- Lo! I forewarn you, trifle not your time ;
 Left you for doing so be whip'd full fore.
 See, I, the Monitor, do give you warning fair,
 3. Let none that's whip'd lay th'blame on me therefore.
- Say you no more, here's none but will obey,**
 B For God himself's a Monitor to us ;
 4. And his dear Son, whose name is Jesus Christ ;
 And that good Spirit which daily keeps us thus.
- M From whom so quick an Answer could I wish?
 5. Who's he that speaks as from an Angel's quill?
 How should I name thee ! **best of all our form ;**
 For heavenly Ditties from thy lips distil.
6. I cannot make a Verse *ex tempore*.
 But thought afore-hand what I now did say.
- B If you did think before, how come you now,
To make good Verses without stop or stay ?
- M Because your Verses have inflam'd me so,
 7. That now, me thinks, I could the wild Beasts move.
- B But why do you so highly me commend ?
Gloze is chiefly due to God above.
8. And I could wish we had both speech and leisure,
 And that our mouths to's praises opened were.
 But since 'tis time to pray with word and spirit,
 And that the Master calls, more I forbear.

Ob Col. 3 *Observator.* *Briscautillus.*

1. Define, O pueri, garrere, absente Magistro,
Verba, quibus summus lædatur ille Pater.
De stud iis potius tractate, & rebus honestis :
Discite sermones, aptaque verba loqui.
2. Discite & inter vos reddenda revolvere sæpe :
Doctor enim pueris semper adesse nequit.
Discite sectari vestigia certa bonorum ;
Otia vos fallant blanda, cavete, precor.
3. En ! ego præmonéo, vos ne delectet aburi,
Tempore ; ne tergum verbera dura premant.
Ecce iterum vobismorum prædico magister,
Si quis erit cæsus, ne mihi det vitio.
- B *Desine plura loqui, nemo parere recusat :*
4. Est monitor nobis optimus ille Pater.
Illiusque Patris natus, cui nomen Jesus,
Et qui nos renovans Spiritus intus alit.
- O *Quem mihi sperassem tam respondere paratum ?*
5. *Quis puer angelicos mittit ab ore sonos ?*
O quam te memorem, nostræ doctissime classis !
Nam tibi divinum carmen ab ore fluit.
6. Non sum tam felix ut *fundam ex tempore versus.*
Sed modò quæ dixi præmeditatus eram.
B *Si meditatus eras quæ nunc tam fundus aperte*
Castalios latites, quis furor ille novus ?
7. Nam tua me tantis moverunt carmina flammis,
B *Ut mihi nunc videar posse movere feras.*
Sed cur immeritum tantis me laudibus effers ?
Est tribuenda uni gloria summa Deo.
8. Atqui utinam eloquium nobis, spatiûmque daretur,
Et nostra in laudes solveret ora suas.
Sed quia tempus adest ut voce & mente præceamur,
Idque jubet *Doctor* ; desino plura loqui.

Col. 4. *The Monitor. A boy.*

- O **What are you doing ?**
 P **I am writing.**
 O What are you writing ?
 P Sentences.
 O What ?
 P Out of the new Testament
 O **It is well done of you.**
 Whence had you them ?
 P 'The Usher dictated them
 to us.
 O When ?
 P Yesterday.
 O At what time of the day ?
 P At noon.
 O Where ?
 P In the Court yard.
 O Who were there ?
 P All those in the house, ex-
 cept the first and se-
 cond boys.
 O Where were they ?
 P In common-hall.
 O What did they ?
 P They disputed.
 O Farewel, and follow your
 writing.

Col. 5. *The Monitor.*
Boys chatting.

- O What are you doing here
 boys ?
**It thinks you are chat-
 ting and trifling.**
 P **You are deceived your
 nose-breadth,** for we are
 repeating together.

Col. 4. *Observator. Puer.*

- Quid agis ?*
Scribo.
Quid scribis ?
Sententias.
Quas ?
Ex novo Testamento.
Bene facis.
Unde habuisti ?
Hypodidasculus dictavit
nobis.
Quando !
Heri.
Quota hora ?
Meridie.
Ubi ?
In area.
Qui aderant ?
Omnes domestici, præter
priores & secundos.
Ubi erant illi ?
In aula communi.
Quid agebant ?
Disputabant.
Vale, & perge scribere.

Col. 5. *Observator. Pueri*
garrientes.

- Quid vos hic agitis, pueri ?*
Mihi videmini garrere, &
nugas agere.
Longè falleris, nam repeti-
mus unâ.

What about?

The irregular verbs, that
which we are to say at
three of the clock.

Ye do well. (course?)

Will you hear our dis-
Nay, go on.

**I have a greater piece
of business in hand.**

I will go set springs for
Magpies and Jack-daws.

You shall find a great ma-
ny in the yard in the
Sunshine.

There is a prey provided
for my Nets.

Col. 6. *The Monitor.*

Boys prating.

Aha! see now you are
caught; do you not con-
fess it?

Truly we confess it inge-
nuously, but we spake
no words that have
any hurt in them: **I**
pray thee good Nicho-
las, do not set us down

What did you prate about?

I heard something but
I know not what, it
was about breakfast.

That is it, we speak
about our breakfast in
the morning, because
the servant did not
give it us in time.

I think that was it; nor
is there any great harm

Qua de re?

De verbis anomalis, id
quod reddendum est horâ
tertiâ.

Bene facitis. (quium?)

Vis audire nostrum collo-
quium, pergite.

Majus opus moveo.

*Volo tendere laqueos picis
& graculis.*

In area multos ad solem in-
venies.

Retibus est illic præda pa-
rata meis.

Col. 6. *Observator. Pueri*
garrientes.

Atat! ecce nunc capti estis;
non fatemini?

Certè fatemur ingenue; sed
non dicebamus mala ver-
ba; quæso te, mi Nicolae,
ne velis notare nos.

Quid garriebatis?

*Audi vi nescio quid, de jen-
taculo.*

*Illud est, loquebamur de jen-
taculo matutino, quia fa-
mulus non dederat nobis
in tempore.*

*Puto id fuisse; nec certè
est valde magnum ma-*

H 2

in

in it truly, but that they
are idle words.

P But we talk in Latin.

O I heard you, but it was
no talking time.

For (as you know) **this
small time** after drink-
ing ought to be very
precious with you, see-
ing it is devoted for stu-
dy, to writ, that every one
may carefully get himself
ready to say those things
to the Masters which they
appointed.

Do not I say true?

P Truly you say true; we
ought to read together
out of the Testament,
what we must say by and
by: but I pray you, most
sweet *Nicholas*, pardon us,
**we shall be wiser here-
after; and we shall be
careful to do our duty.**

O If you do so, the **Ma-
ster will love you with
all his heart.**

Do you not see how he
loves good boys, and them
that ply their books?

Neither doth he only love
them, but commends them
also, and rewards them.

P We know that, and have
every day experience of it.

O Remember then, and **be as
good a young word.**

lum, nisi quod sunt otiosa
verba.

Sed Latinè loquebamur.

Audivi, sed *non erat fabu-
landi tempus.*

Nam (ut scitis) *hoc pusillum
temporis à merenda debet
vobis esse valde pretiosum,*
quum sit dicatum studio,
scilicet, ut se diligenter
quisque præparet ad red-
denda magistris ea quæ
præscripserint.

Nonne verum dico?

Certè verum dicis; debu-
issemus legere simul de
Testamento, quæ max
oportebit reddere; sed
ignosce precor suavissime
Nicolae, posthac erimus pru-
dentiores, & officium no-
strum diligenter faciemus.

Si sic feceritis, *Præceptor
vos amabit tanquam mi-
nuta sua intestina.*

Nonne videtis quemado-
dum diligit bonos pueros
& studiosos?

Nec amat solum, sed etiam
laudat, & præmiolis affi-
cit.

Ista scimus, & quotidie ex-
perimur.

Ergo mementote & promif-
sa facite.

no ill

P Will you say nothing
of this fault then?

O I will say nothing; but on
this condition, that you
take heed of offending
again.

P We will take heed by help
of Christ.

Col. 7. The Monitor. A Boy.

N Where is your brother?

P He is just now gone

N Why so? (home.)

P To fetch us some meat.

N What need of meat have
you now?

P Against our Bever.

N Have you not it in your

P No. (chest?)

N Why not?

P Because my Mother doth
not use to give us meat
but for the present.

N Because forsooth she knows
you are greedy-guts.

P How are we greedy-guts?

N Because, perhaps you de-
vour that at one meal
which was given you
for three.

P Hold your tongue. I will
tell my brother that you
call us greedy-guts.

N Hold you your tongue, I'll
tell the Master that your
brother doth nothing
but run up and down.

Tacebis igitur hanc culpam.

39 Tacebo, sed ea lege, ut ca-
veatis recidere.

Cavebimus, Christo faven-
te.

Col. 7. Nomenclator. Puer.

Ubi est frater tuus?

Modò ivit domum.

Quid eò?

Petitum nobis opsonium.

5 Quid nunc opus est opso-
nio?

In merendam.

An non habetis in arca ve-

Non. (itra?)

10 Quid ita non?

Quia mater non solet nobis
dare opsonium, nisi in
prasens tempus.

Nempe quia novit vos esse

15 gulosos.

Quomodo gulosi sumus?

Quia fortasse uno convictu
devoratis quod in tres da-
tum fuerat.

20 Tace. Ego dicam fratri, te
vocare nos gulosos.

25 Tace. Ego dicam præcep-
tori, fratrem tuum nihil
aliud quam discurrere.

P But he uses not to go forth without the Masters leave. (str.)

N But he ~~cousens~~ the Ma-

P How doth he coufen him ?

N For it is not the Masters meaning, that he should go out three times a day.

P Let him come, you shall see what answer he will make you.

N Nay, let him see what answer he can make thz Master.

Col. 8. Pastor. Longinus.

P Is your brother come from Lyons ?

L He is come already, about yesterday noon.

P Did he bring you no letter ?

L None at all.

P What did he tell you then by word of mouth ?

L That all were well.

P What said he, especially about your father ?

L He says that he by God's blessing, is now quite shift of his fever, and that he begins to recover strength by little and little.

P Truly I am glad ; and I pray God he may shortly recover his former health ; but why hath he

Atqui prodire non solet nisi cum bona venia præceptoris.

Atqui præceptorem fallit.

Quomodo fallit eum ?

Non enim ~~mons~~ est præceptoris ut ter quotidie prodeat.

Sine illum venire, videbitur quid respondeat.

Imo videat quid præceptoris respondeat.

Col. 8. Pastor. Longinus

Frater tuus venitne Lugdunum ?

Jam venit heri ante meridiem.

Nihilne literarum tibi attulit ?

Nihil.

Quid igitur nunciavit ?

Prospera omnia.

De patre quid narrat potissimum ?

Ait illum, Dei beneficio, jam planè febri carere & paulatim convalescere.

Gaudeo sanè ; Deumque precor, ut pristinam valetudinem brevi recuperet ; sed cur ille, ut so-

writ-

writ nothing to you, as
as he is wont to do?

My brother said he was
not able to write.

Why so?

**Because he was not
lusty enough.**

It is no wonder, seeing he
hath **been so sore sick**,
so long: but hath he sent
you nothing?

Yes, mony.

Ho brave, there is no news
more welcome.

So folks say.

But you make answer, as
though you heard a tale.

But I hear that which is
worse.

What is that?

An errant lye.

Have I told a lye?

I do not say you lyed,
but you spake an untruth.

I do not understand what
you would say.

I will endeavour that
you may understand.

I pray thee do so.

If no news be more pleasant
that of Mony brought
us, what then is the
Gospel of Christ?

What is more pleasant
news then the **grace of
God**, which **Christ**
brought us by the Gospel?

I confess, **nothing is**

ler, nihil ad te scripsit?

Negat frater cum potuisse
scribere.

Quid ita?

Quia nondum satis erat con-
firmatus.

Nihil mirum, quum tandiu
tam graviter agrotaverit;
sed ille nihil ad te misit?

Imo, pecuniam.

Euge, nullus est jucundior
nuncius.

Ita aiunt.

Tu vero sic respondes qua-
si fabulam audias.

Quin pejus audio.

Quidnam?

Merum mendacium.

Egone mentitus sum?

*Non dico te esse mentitum,
sed falsum dixisti.*

Ego quid dicas non intel-
ligo.

Dabo operam ut intelligas.

Obsecro te.

Sin ullus est jucundior nun-
cius quam de allata no-
bis pecunia, quid ergo est
Evangelium Christi?

Quis est jucundior nuncius
quam *gratia Dei*, quam
Christus attulit nobis per
Evangelium?

Fateor nihil esse jucundius

- more pleasing than the Gospel, to them only that believe it and embrace it from their heart.
- L Truly I mean so.
- P But I spake concerning humane and earthly matters, and you presently step up into Heaven.
- L So good preachers use to do.
- P I did not think you had been such an able Divine.
- L I said nothing, but that which is **thead-bare and common.**
- P I wish it were so common and usual, that all men would believe in Christ.
- L **All men will never believe.**
- P What doth hinder?
- L Because **many are called but few are chosen,** as Christ himself witnesseth.
- P But **that I may hold you no longer, can you help me to speak with your brother a word or two?**
- L I can scarce do it.
- P Why so?
- L For he hath a great many things in charge from our Father, in minding of which **he is wholly taken up.**
- P Will he not sup at home,
- Evangelio, iis duntaxat qui credunt ei, & ex animo amplectuntur.*
- 60 *Equidem sic intelligo. At ego loquebar de humanis & terrenis rebus, tu verò ad coelum statim ascendisti.*
- 65 *Ita solent boni concionatores.*
- Non putabam te esse Theologum maturum.*
- 70 *Nihil dixi, nisi quod est tritum & in medio positum.*
- Utinam illud adeò vulgare & protritum foret, ut omnes in Christum crederent!*
- 75 *Nunquam credent omnes.*
- Quid prohibet?*
- Quia multi sunt vocati pauci verò electi, sicut Christus ipse testatur.*
- 80 *Sed ne te diutius teneam, potesne facere ut fratrem tuum paucis conveniam?*
- 85 *Vix possum, Quid ita?*
- Nam habet à patre nostro mandata plurima in quibus curandis totus est occupatus.*
- 90 *Nonne cœnabit domi,*
at

at your house ?

L I think he will sup there.

P I will go then about supper time.

L Come, I pray you, and you shall sup with us all under one.

P I do not say nay.

L Fare you well in the mean time, but see you think on it to be there in time.

P At what a clock ?

L Before six.

P It is a very convenient time for me.

Col. 9. Vignolius. Angelinus.

V I pray thee, Angelinus stitch me this paper together

A Why do you pray me? It is none of my trade.

V And yet you often stitch for others.

A How many sheets have you?

V Eight : but they are folded already, they want but only sewing in parchment.

A What will you give me, if I stitch them for you ?

V I have nothing that I can give you : for I have no money.

A Then seek you another workman : for I will not do it for nothing.

V My Angelinus, you are such

apud vos ?

Cœnabit, opinor.

Ibo igitur sub horam cœnæ.

90 Veni, precor, & eâdem opera nobiscum cœnabis.

Non recuso.

100 Interim vale, sed fac memineris adesse tempore.

Quota hora ?

Ante sextam.

Hora est mihi commodissima.

Col. 9. Vignolius. Angelinus.

Rogo te, Angeline, compinge mihi hanc chartam.

Quid me rogas ? non est ars mea.

5 Et tamen sæpe compingis aliis.

Quot habes schedas ?

10 Octo : sed jam sunt complicatæ, tantum restat insuere membrana.

Quid dabis, si tibi compegero ?

15 Nihil habeo quod possum dare ; nam pecunia nulla mihi est.

Ergo quare tibi aliam opificem, non enim gratis faciam.

20 Mi Angeline, tu es tam

- more pleasing than the Gospel, to them only that believe it and embrace it from their heart.
- L Truly I mean so.
- P But I spake concerning humane and earthly matters, and you presently step up into Heaven.
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- Utinam illud ad eò vulgare & protritum foret, ut omnes in Christum crederent!
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- Quid prohibet?
- 80 Quia multi sunt vocati pauci verò electi, sicut Christus ipse testatur.
- Sed ne te diutius teneam, potesne facere ut fratrem tuum paucis conveniam?
- 85 Vix possum.
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- Nam habet à patre nostro mandata plurima in quibus curandis totus est occupatus.
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Cœnabit, opinor.

Ibo igitur sub horam cœnæ.

90 Veni, precor, & eadem opera nobiscum cœnabis.

Non recuso.

Interim vale, sed fac memineris adesse tempore.

Quota hora ?

Ante sextam.

Hora est mihi commodissima.

Col. 9. Vignolius. Angelinus.

Rogo te, Angeline, compinge mihi hanc chartam.

Quid me rogas? non est ars mea.

5 Et tamen sæpe compingis aliis.

Quot habes schedas?

Octo: sed jam sunt complicate, tantum restat insuere membrana.

10 Quid dabis, si tibi compegero?

15 Nihil habeo quod possum dare; nam pecunia nulla mihi est.

Ergo quære tibi aliam opificem, non enim gr̃atis faciam.

20 Mi Angeline, tu es tam

- a good boy, and will you deny me such a small matter?
- A Do you know what the Proverb says?
- V What Proverb do you mean?
- A **C**law me and **I** will claw thee, i.e. one good turn bids another.
- V What means this?
- A **G**ive something, if you would receive any thing.
- V **I**f **I** had any thing, truly **I** would give it you with all my heart.
- A Give me your bever.
- V My bever? wo is me poor boy! what should I eat? I had rather give you my cap, if **I** durst.
- A Your bever is but a small matter.
- V **B**ut **I** am very hungry.
- A **W**hat is the reason?
- V **B**ecause **I** had nothing to my dinner, but a piece of bread, and three or four Walnuts.
- A How now; what was the reason?
- V **B**ecause my **M**other was from home. (Bever?)
- A Who then gave you your She.
- V But you said she was out of the way.
- bonus, denegabis mihi rem tantillam?
- Scin' tu quid habet proverbium?
- Quod proverbium dicis?
- 25 *Manus manum fricat.*
- Quid hoc sibi vult?
- 30 *Da aliquid, si quid velis accipere.*
- Si quid haberem, certe libenter darem.*
- 35 *Cedo merendam tuam. Merendam? ah me miserum! quid ederem? Mallero dare pileum, si auderem.*
- 40 *Merenda tua parva res est.*
- Sed vehementer esurio. Quid causa est?*
- 45 *Quia nihil prandii nisi frustum panis, & tres aut quatuor juglandes.*
- Eho; quid causae fuit?
- 50 *Quia mater domo aberat.*
- Quis ergo tibi dedit me-
Ipsa. (rendam?)
- 55 *Atqui dicebas eam abfuisse.*

V It is true; for she was out of the way at dinner-time & she came not again, till a little before dinner-time.

A Did you eat nothing at home before you came to the school?

V Nothing.

A Why not?

V Because **I was afraid I should not be there in time.**

A The sound of the bell should give you sufficient notice.

V But we seldom hear it from our house.

A Why so?

V Because it is too far off from this school.

A Are all those things true which you tell me?

V They are true indeed, Angelinus.

A **Come on give me your paper, I will make thee a neat book; do you in the mean time eat your dinner.**

V I will ask my Mother a **double**, which I will give you.

A See you ask not, I will have nothing: but I would rather give you something if you stood in need.

V I thank you.

Verum est; aberat enim tempore prandii, nec rediit, nisi paulo ante merendam.

60 Nihilne edisti domi, antequam in ludum venires?

Nihil.

Cur non?

65 Quia timebam non adesse in tempore.

Tintinuabuli sonitus te satis admonere debet.

70

Sed raro audimus è nostris ædibus.

Quid ita?

75 Quia longè nimis ab hac schola distat.

Suntne vera ista omnia, quæ mihi narras?

Vera prefesto, Angeline.

80 Age, da mihi tuam chartam, ego tibi compingam elegantem libellum: tu interim ede merendam tuam.

85 Ego petam à matre sextantem, quem dabo tibi.

Cave petas, nihil volo; quin potius darem tibi, si egeres.

90

Ago tibi gratias.

Did

- A Did you not think that I demanded your breakfast?
- V Truly I thought so. 85
- A But I spoke in jest.
- V Why so?
- A That I might hear you talk a little in *Latine*.
For I am glad you learn well. 90
- What did you buy this paper for?
- V I gave three half pence for the book. 95
- A You have bought it well
It is good paper, but you have not folded it well.
Have you any parchment?
- V Look where it is for you: 100
- A It is well; I will dispatch it sooner than you can eat your beef.
- V I will give you most hearty thanks, my Angelinus. 105
- A You speak honestly, but remember child that you always live in the fear of the Lord, that you be diligent to obey your Mother, that you come constantly to the school, that you ply your book, that you do not keep company with them that are naught and rude; lastly, do good to whom you shall be able, as you see I have done to you: do you understand me?
- Nonne putabas me scrib petere abs te merendam? Profecò sic putabam. Atqui dicebam joco. Quamobrem? Ut paulisper audirem te *Latine fabulari*. Nam quòd bene discas gaudeo. Quanti emisisti chartam hanc? Dedi pro codice *assem cum semisse*. Non emisisti male. Bona est, sed non rectè complicaisti. Habes membranam? Ecce tibi. Bene res habet; ego citius confecero quàm tu merendam perederis. Habebo tibi maximam gratiam, mi Angeline. Honestè loqueris; sed memento, fili, ut semper vivas in timore Domini, diligenter obedias matri, sis frequens in schola; diligens in studio, nè verseris cum pravis ac dissolutis; denique, quibus poteris benefacto, quomodo vides me fecisse tibi: intellexistin?

V Very well.

A See then that you often
call it to mind.

V I will do so, God willing.

A Eat now at your leisure.

Col. 10. *Divinus. Albus.*

D What did your Mother
give you for your drink-

A See. (ing?)

D It is flesh, but what is it?

A **Beef.**

D Whether fresh or salt?

A It is **pounded beef.**

D Whether fat or lean?

A Ho you **coxcomb**, do you
not see it is lean?

D Had you not rather it were
Meal or Mutton?

A Both is good, but of all
kinds of Meat, I like
kinds flesh the best, es-
pecially roasted.

D Oh you **sweet-toothed**
Boy, are you so dain-
ty mouthed?

A I speak as I think, for
we must not lie.

D God forbid we should
lie: for we are the sons of
God, and the brethren of
Christ, who is the truth it
felt, as he speaking of
himself doth witness.

A But to the matter, I love
Boys too very well,

Optimé.

Fac igitur ut sæpe recor-
deris:

Faciam, Deo volente.

Ede nunc *otiose*.

Col. 10. *Divinus. Albus.*

Quid tibi dedit mater in
merendam?

Vide.

Caro est, sed quænam?

Bubula.

Utrum recens an falsa?

Est *bubula salita*.

Utrum pinguis, an macra?

Eho *inepte*, nonne vides
macram esse?

Annon mallet esse *vituli-*
nam aut *vervecinam*?

Utraque bona est, sed in
omni genere sapit mihi
hædina, præsertim *assa*.

Hem *delicature*, tamne pa-
laturum doctum habes?

Dico ut sentio, nec enim est
mentiendum.

Absint à nobis mendacia:
sumus enim filii Dei, &
Christi fratres, qui est
ipsa veritas, ut ipse de se
loquens testatur.

Sed *ad rem*, Suillâ quoque
vescor libenter; modico
when

when it is coyned with a little salt, and well boyled.

D **O** the wonderful grace of God, who vouchsafes to us so many kinds of meat, and so good!

A How many poor folk do you think there are in this City, that **live only upon barley bread**, and yet have not their belly full of it?

D I make no question, but there are a great many, especially in such a **dearth of victuals**.

A Therefore what thanks ought we to give God, what praise ought we to sing to him in such abundance of good things?

D Therefore let us **highly extol** his benefits every where; and in the interim let us pray, that he would pity the want of his poor servants.

A I wish that he would thoroughly move our hearts thereunto by his holy Spirit.

So pray I.

Col. 11. Erasmus. Bessonius.

E Why do you laugh?

B I know not.

E Do you not know?

sale aspersa, & bene colla.

O *mirificam Dei gratiam*, qui dat nobis tot opsoniorum genera & tam bona!

Quot putas esse in hac urbe pauperes qui *solo pane hordeaceo victitant*, neque tamen ad saturitatem?

Non dubito multos esse, tantâ præsertim *amone caritate*.

Itaque; nos in tanta rerum bonarum copia, quantas Deo gratias agere debemus, quas laudes illi dicere?

Ejus igitur beneficia *mag-nificè ubique prædicemus*, atque interim precemur, ut pauperum suorum miseretur inopiæ.

Utinam ipse corda nostra suo Spiritu ad eam rem penitus afficiat.

Ita precor.

Col. 11. Erasmus. Bessonius.

Quid rides?

Nescio.

Nescis?

It is a great sign of folly.

Do you call me fool then?

No indeed, but I tell you, **it is an argument of a fool, when one laughs and knows not why he laughs.**

What is folly?

If you diligently turn over your *Cato*, you shall find what you enquire after.

I have not my *Cato* now, and I will do another business.

What business have you? I have something to learn out of the grounds of Grammar.

In the mean time you do seek to talk you little fool.

Tell me I pray thee, that in *Cato* concerning folly.

It's chiefest wisdom folly for to feign in time convenient
Have you not learnt this? (to mind.)

Yes, but I did not call it

When you shall be at home look upon your book.

O what great thanks I give you!

I will propound that question to some body, that will not be able to answer me, and so he shall be capt.

Magnum signum stultitiae.

Me igitur stultum vocas?

Minimè vero, sed dico tibi *argumentum esse stultitiae cum quis ridet, & nescit causam ridendi.*

Quid est stultitia?

Si diligenter evolvas *Catonem* tuum, istud quod quæris invenies.

Nunc non habeo meum *Catonem*, & volo aliam rem agere.

Quod habes negotium?

Habeo ediscere aliquid de rudimentis.

Interim quæris fabulari ineptule.

Dic mihi quæso de stultitia in *Catone*.

Stultitiam simulare loco prudentia summa est.

Anne hoc didicisti?

Imo, sed non recordabar.

Quum domi eris, inspicere librum tuum.

O quantas gratias ago tibi!

Ego proponam alicui istam quæstionem qui non poterit mihi respondere, & sic erit victus.

- E Hold your peace, boy, hold
your peace, and ply
your book, lest you be
whipt. 40
- B I do not greatly care;
I can almost say my
lesson. 45
- E Unless you hold your peace
I will tell the Monitor,
who will presently set
you down. 50
- B Tarry, tarry, I will say
no more.
- E But remember what I
told you.
- B What is that?
- E That you never laugh un-
less there be cause. 55
- B But it is no harm to
I do not say so. (laugh.)
- B What then?
- E It is a fond thing to
laugh without a cause.
- B Now I apprehend you.
- E Call it often to mind. 60

Col. 12. Cleophilus.
Melchisedech.

Tace, puer, tace & stud
ne vapules.

Non multum curo: ego sen
tenco prælectionem.

Nisi taceas dicam observa
tori, qui te statim notabit.

Mane, mane, nihil dicam
amplius.

Sed memento id quod dixi
tibi.

Quidnam est?

Ne rideas unquam sine
causa.

Sed ridere non est malum.

Non dico istud.

Quid igitur?

Stultum est sine causa
ridere.

Nunc intelligo.

Recordare sæpe.

Col. 12. Cleophilus.
Melchisedech.

- C Have you any news?
M I had a letter from my
brother that dwells at
Lyons.

- C When had you it?
M Yesterday towards night.
C Who brought it?
M A Fisher-man.

Ecquid habes novi?

Accépi literas à fratre qui
Lugduni habitat.

Quando accepisti?

Heri sub noctem.

Quis attulit?

Piscarius.

What

C What understood you by
that letter?

M That all was well there, as
concerning the Gospel.

C Do you report the
truth?

M Carry, and I will shew
you the letter it self af-
ter dinne.

C Truly we have cause to be
glad for our brethren.

M I, and to give most hear-
ty thanks to our God.

C Truly we ought to do that
at all times; but now
especially when we hear
those things that pertain
to his glory.

M I wish we may always have
this in mind!

C Will you acquaint me with
your letter then?

M As I have promised you.

C After dinner then?

M **I, do you make any
question?**

C In the meantime fare you
well.

M Fare you well and God be
with you, *Cleophilus*.

Col. 13. *Israel.*
Matthew.

I Is your brother at home?

Quidnam intellexisti ex
istis literis?

Omnia bene illic habere,
quod ad Evangelium per-
tinet.

Verane predicas?

Expecta, literas ipsas osten-
dam tibi à prandio.

Est profectio quod nostris
fratribus gratulemur.

Scilicet, quodque Deo no-
stro maximas gratias a-
gamus.

Id quidem præstare debe-
mus omni tempore; sed
nunc maxime, quum audi-
amus ea, quæ ad gloriam
ejus præcipue pertinent.

Utinam hoc semper habea-
mus in memoria!

Communicabis igitur me-
cum tuas literas?

Ut promisi.

Ergo post prandium?

Etiā dubitat?

Interea vale.

Vale, salve *Cleophile*.

Col. 13. *Israel.*
Matheus.

Estne domi frater tuus?

1 Why

M Why do you ask that ?
I My Father would speak
with him.

M He is not in this town.

I Where then ?

M He is gone into ano-
ther country.

I When ?

M Three days ago.

I Whither is he gone ?

M To Paris.

I Which way is he to
travel ?

M By Lyons.

I Whether went he on
foot or on horseback ?

M By rid.

I When is he to come back ?

M I know not.

I But what time did your fa-
ther appoint him ?

M He gave him order to be
here the twentieth day
of this month.

I God send him well thi-
ther and back again.

M So pray I.

Col. 14. Duæus.
Ballinas.

D When will you go
home ?

B To morrow by God's
help.

D Who gave order ?

B My father.

Cur istud rogas ?

Pater meus volebat eum
convenire.

Non est in hac urbe.

Ubi igitur ?

Peragere profectus est.

Quando ?

Nudius tertius.

Quonam ivit ?

Lutetiam.

Quâ iter facturus est ?

Lugduno.

Utrum pedes an equis ivit ?

Ivit equo.

Quando est rediturus ?

Nescio.

Sed quem terminum con-
stituit illi pater ?

Iussit ut hic adesset ad vi-
cesimum hujus mensis diem.

Ducat illum Deus, ac redu-
cat.

Ita precor.

Col. 14. Duæus.
Ballipus.

Quando profecturus es do-
mum ?

Cras, Deo juvante.

Quis iussit ?

Pater.

Bur

D But when did he bid you ?
 B He writ to me the last week.
 D What day did you receive the letter on ?
 B On Friday.
 D What had your letter in it besides ?
 B That all were well, & that the beginning of the vintage would be shortly.
 D O happy boy you, that makes such haste to the vintage.
 B Would you have me speak to my father to send for you ?
 D What a good turn should you do me !
 B But I am afraid he will not.
 D Yes he will be glad, both because of our acquaintance, and because we shall exercise our selves in speaking Latine, and confer sometimes together about our books.
 B Oh, I leap for joy every bit of me.
 D I pray thee my dear heart have a care of that.
 B You shall find it; in the mean time let us beseech God that he would turn our actions and intentions to the glory of his name.
 D Thou dost give me good advice, and surely it is good for us so to do.

Quando autem jussit ?
 Ad me scripsit superiore hebdomade.
 Quo die accepisti literas ?
 Die Veneris.
 Quid continebant præterea literæ ?
 Omnes recte valere, Proximis diebus initium fore vindemiæ.
 O fortunatum, qui vindematum properas.
 Vis dicam patri meo, ut te accersat ?
 Quam gratum mihi faceres !
 Sed vereor ut nolit.
 Imo gaudebit, cum propter nostram conjunctionem, tum vero quia Latine colloquendo nos exercebimus, & de studio unâ interdum conferemus.
 Oh, gaudio totus exilio.
 Amabo te, id cura, mi anime.
 Senties : Interim Deum precemur ut dicta & consilia nostrâ vertat in gloriam sui nominis.
 Bene mones, & certe ita expedit facere.

Col. 15. Aurelius.
Lambert.

A Lambert, stay your pace a little: whither are you going so fast?

L Straight home.

A Why so?

L My Mother would speak with me a little.

L Do not you know why?

A I know not, unless perhaps she take order to get me some winter cloathes made.

A That is very likely; for winter is now near at hand.

L Frost and ice too are already seen in some places.

A Within this few days I saw some folks that dwell in the mountains, in the Market, who said there fell a great snow this last week, when as here in the interim we saw nothing but misling showers.

I I heard the very same thing too at our house of country folks that brought us wheat.

But I am compell'd to break off discourse, lest

Col. 15. Aurelius.
Lambertus.

Siste parumper gradum
Lamberte: quò propèras?

Reffè domum.

5 Quid èò?

Mater vult me paucis con-
venire.

Nescis quamobrem?

10 Nescio, nisi fortè ut vesti-
menta hyberna mihi fa-
cienda curet.

Istud est verisimile. Jam
enim instat hyems.

15 Jam visa sunt gelicidia, &
glacies etiam alicubi.

His diebus vidi in foro mon-
tanos quosdam qui dice-
bant magnum vim nivium
20 decidisse superiore hebdo-
made, quum interea lentas
pluvias tantum videre-
mus.

Ego quoque id ipsum audiui
domi nostræ, ex rusticis,
qui triticum nobis advex-
erant.

90 Sed cogor abrumpere ser-
monem, ni mihi tra-
mo-

my mother should be angry with me.

But hark you, my *Lambert*,
bring me some grapes
from home: for you had
a very plentiful vine-
tage.

I shall bring enough (I hope)
for us both, unless per-
chance my mother be an-
gry with me.

God forbid that.

Col. 16. *Pelignus.*
Bartholomew.

Whither go you so
nimble?

To the Barber.

I will go with you too.

Have you asked leave?

I have not asked, but tarry
for me a little, whilst
I go and ask.

Make haste then.

I will be here again
by and by.

I am come again.

Let us go just now.

With what countenance
did our master entertain
you?

Truly with a chearful one.

He entertained me too
with the like.

He doth not use to be an-
gry with us unless we go
to him in an unseason-
able time.

scatur mater.

Sed heus tu, mi *Lamberte*,
adfer mihi domo aliquot
uvæ: nam amplissima
fuit vobis vindemia.

Adferam (ut spero) utri-
que nostrum affatim, nisi
si quid fortè mater irata
est mihi.

Istud avertat Deus.

Col. 16. *Pelignus.*
Bartholomeus.

Quoniam is tam celeriter?

Ad tonsorem.

Ego quoque una tecum.

Rogasti veniam?

Non rogavi, sed tantisper
expecta me dum eo ro-
gatum.

Festina igitur.

Mox rediero.

Redii.

Eamus nunc jam.

Quo vultu te præceptor
excepit?

Hilari sanè.

Eodem me quoque exce-
perat.

Non solet irasci nobis nisi
illum adeamus intempe-
stivè,

B What one among a thousand is there that will not take it ill ?

A Even we that be children, are often angry with our school-fellows when they interrupt our employments. how mean soever they be : but let us now give over ; I see the barber in very good time at his shop-door.

B It's well, there are none then that wait there; by this means we may tarry the less while.

Col. 17. A. B.

A And whither do you go alone ?

B You are ever beginning something with a verse.

A It is an easie thing to begin a verse, but not so to draw it out to the end.

But tell me, whither go you now ?

B Straight to the haven.

A What business have you at the haven ?

B I am going to see what victuals are brought.

A Will you have the bear you company ?

B I, and guide me the way too, if you think good.

A I never learned to be a

Quotusquisque id non agri feret ?

Etiā nos qui pueri sumus sæpius irascimur condiscipulis, quum studia nostra, quantulacunque sunt, interpellant : sed jam desinamus; optimè Tonsorem ante officinam video.

Euge, nulli sunt igitur expectantes: ita fiet ut minùs diu moremur.

Col. 17. A. B.

Quo nunc solus abis ?

Semper à versibus aliquid auspicaris.

Facile est carmen incipere, deducere non item.

Sed dic, quò nunc is ?

Rectè in portum.

Quid in portu habes negotii ?

Viso ecquid alimenti mihi advectum sit.

Vis me tibi comitem ?

Imò etiam ducenti sibi, tibi ita videtur.

Nunquam dux esse didici, guide

guide, but I have often
plaid the companion.

B It is nothing to purpose
to talk much here : let
us go together.

55

A Le us go indeed : we may
talk more at large, as we
walk **by the water-side**,
if the **ship** be not yet
come up.

30

B What if it be come up al-
ready ?

A Yet we might **walk a=**
broad long enough whilst
it is unlading.

35

Col. 18. *The Monitor, a Boy.*

N Where is *Peter* ?

P **He is gone abroad.**

N Whither ?

P **He is gone into the**
countrey ?

N With whom ?

P With his father.

N **Who came for him ?**

P His fathers man.

N When will he come to the
town again ?

P **About eight days hence,**
he said.

N Of whom did he ask leave
to go away ?

P Of the under-master.

N Why not rather of the
head-master ?

P **He was gone forth a=**
bout business.

20

sed sæpe egr̃ comitem.

Nihil ad rem pertinet plu-
ribus verbis h̃c fabulari:
eamus una.

Eamus sanè : confabulari
licebit ampliùs, ambulan-
do, in ripa lacùs, si navis
non appulsa sit.

Quid si jam appulsa ?

Tamen deambulari satis
diu poterimus, dum exo-
nerabitur.

Col. 18. *Nomenclator. Puer.*

Ubi est *Petrus* ?

Ivit foras.

Quò ?

Abiit rus.

5

Quicum ?

Cum patre.

Quis venerat accersitum ?

Patris famulus.

Quando est in urbem redi-
turus ?

10

Hinc (ut dixit) ad octavum
diem.

A quo petivit abeundi ve-
niam ?

15

Ab hypodidascalo.

Cur non potiùs à Ludima-
gistro ?

Ad negotia prodierat.

L **I am satisfied.**

Col. 19. Richard. Niger.

R Whither are you going up?
 N Into our chamber.
 R Why so?
 N To fetch my **pen** and **ink**.
 R Bring me my girdle **all**
under one.
 N Where is it?
 R Upon my chest.
 N I will bring it; but **do you**
tarry here for me.
 R **I will not stir any**
whither.

Col. 20. Lenimus. Gerardus.

L Ho Gerard!
 G What would you have?
 L **You are sent for.**
 G **Who comes to call me?**
 L Your brother.
 G Where is he?
 L **He tarris for you at**
the dooz.
 G **Are you sure it is my**
brother?
 L **Why should I not be**
sure?
 I saw him and spake with
 him.
 G Truly, I will go see what
 the matter is.

Sat habeo.

Col. 19. Richardus. Niger.

Quò ascendis?
 In cubiculum nostrum.
 Quid eò?
 Petitum thecam scriptoriam.
 Adfer mihi cingulum eà-
 dem operà.
 Ubi est?
 Super arcam meam.
 Adferam, sed tu me hic ex-
 pecta.
 Nusquam moveo.

Col. 20. Lenimus. Gerardus.

Heus Gerarde!
 Quid vis?
 Accerseris.
 Quis me vocat?
 Frater tuus.
 Ubi est?
 Præ foribus te expectat.
 Certò scis esse fratrem me-
 um?
 Qui nesciam?
 Vidi illum, & sum alloquu-
 tus.
 Viso sanè, quid sit.

Col. 21. *Putaneus. Vilactus.*

P Do you not know that we are forbidden to **speak softly** amongst our selves?

V **How should I but know**, seeing our Master doth so often press upon us the reasons of it?

P Why then did you do the contrary just now?

V Because *Isay* began to speak to me so.

P What then? **You should have told him of his fault, but not have done as he did.**

V I should, but it came not then into my mind.

P But in the mean time you are to be set down.

V No surely; unless you will be severer than the **master himself.**

P Tell me the reason why?

V Because the Master forbids any one to be set down that doth voluntarily confess his fault, **so his fact be not such** as is forbidden by the word of God.

P Doth not God command us to honour our Father and Mother?

V That is the fifth Commandment in the decalogue.

P But (as we have it in the Catechism) that Commandment extends
• farther.

Col. 21. *Putaneus. Vilactus.*

Nescis veritum esse ut *sub-*
*mis*se loquamur inter nos?

*Q*uid nescirem, cum præceptor tam sæpe nobis inculcet ejus rei causas?

Cur igitur modò faciebas contrà?

*Q*uia *Isaias* ita me cœperat alloqui.

Quid tum? *deb*uisti illum admonere, non imitari.

Debui, sed tunc mihi non venit in mentem.

Sed interim notandus es.

Minimè verò; nisi vis esse ipso præceptore severior.

Dic mihi causam.

*Q*uia præceptor vetat quempiam notari, qui sponte delictum agnoverit, modò ne tale sit factum quod verbo Dei interdictum sit.

Nonne à Deo præceptum est ut parentibus obediamus?

Illud est quintum Decalogi præceptum.

Atqui (ut habemus in Catechismo) præceptum illud patet latius.

- For under the name of
father and mother it
comprehends master and
magistrates, and to con-
clude all those unto
whom God himself hath
Sujected us. 35
- V Truly I do not deny those
things which you say to
be true; but I had rather
ask of the Master, than
contest with you: other-
wise you would draw
me into a greater evil,
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tention, which our Ma-
ster hath much more
forbidden 40
- P You say fair, therefore
remember to put the
master in mind, when
he shall call us to an ac-
count. 45
- A Do not think that I
will forget, especially
when it is my own
case. 50
-
- Col. 22. Rossetus. Ferrerius.
-
- R whence come you?
F From the Market.
R What news did you hear
there?
F None.
R None?
F None at all. (heard
R It is a wonder you
- Nam parentum nomine præ-
ceptores complectuntur
magistratus, & denique
omnes quibus Deus ipse
nos subiecit.
- Non equidem nego vera
esse quæ narras, sed ma-
lo præceptorem consule-
re quàm tecum disputare;
alioquin in majus malum
me induceres, quod est
contentionis vitium,
multo magis à præcep-
tore vitium.
- Æquum dicis; meminervis
igitur præceptorem ad-
monere cum rationes à
nobis exiger.
- Ne putes me obliturum,
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agatur.
-
- Col. 22 Rossetus. Ferrerius
-
- Unde venis?
E foro
Quid illuc audisti novi?
5 Nihil.
Nihilne?
Prorsus.
Mirum est te nihil audivisse.
• no=

nothing concerning war,
or other English matters.

**I do not use to enquire
after those things that
do not belong to me.** 10

R Be it so : yet you use to
hear something as you
go to and fro.

F **That I may not tell you** 15
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as I went along.

R Tell me what, I pray you.

F **I have no time to tell
you now.**

R Why not ?

F **I must make hast some
whither else.**

R Whither ?

F It is nothing to you.

R When will you come then
and see us again, that we
may hear it of you? 25

F **After dinner, if I have
any leisure.** 30

R I pray you, see you may
have leisure.

F **I will do my best, but
you hold me too long.**

R Fare you well.

Col. 23. A. B.

A Whence come you ?

B From the Market.

A Who sent you thither ?

B My Mother.

de bello aut de cæteris re-
bus Anglicis.

*De iis quæ nihil ad me per-
tinent, non soleo percontari.* 10

*Esto, sed tamen aliquid vel
in transitu audire soles.*

15 *Næ mentiar, intellexi non-
nihil in transitu.*

Nerræ quæso.

*Nunc non est narrandi spa-
tium.*

Cur non ?

Est mihi aliò properandum.

Quònam ?

25 *Nihil ad te.*

*Quando igitur revives nos,
ut ex te istud audiamus ?*

*A prandio, si licebit per oti-
um.* 30

Amabo te, fac liceat.

*Dabo operam ; sed me de-
tines diutius.*

Vale.

Col. 23. A. B.

Unde venis ?

A foro.

Quis te illuc miserat ?

Mater.

What

L **I am satisfied.**

Col. 19. *Richard. Niger.*

R Whither are you going up?
 N Into our chamber.
 R Why so?
 N To fetch my **pen** and **ink**.
 R Bring me my girdle **all**
 under one.
 N Where is it?
 R Upon my chest.
 N I will bring it; but **do you**
 tarry here for me.
 R **I will not stir any**
 whither.

Col. 20. *Lenimus. Gerardus.*

L Ho Gerard!
 G What would you have?
 L **You are sent for.**
 G **Who comes to call me?**
 L Your brother.
 G Where is he?
 L **He tarrys for you at**
 the doo.
 G **Are you sure it is my**
 brother?
 L **Why should I not be**
 sure?
 I saw him and spake with
 him.
 G Truly, I will go see what
 the matter is.

Sat habeo.

Col. 19. *Richardus. Niger.*

Quò ascendis?
 In cubiculum nostrum.
 Quid eò?
 Petitum thecam scriptoriam.
 Adfer mihi cingulum eâ-
 dem operâ.
 Ubi est?
 Super arcam meam.
 Adferam, sed tu me hic ex-
 pecta.
 Nusquam moveo.

Col. 20. *Lenimus. Gerardus.*

Heus Gerarde!
 Quid vis?
 Accerseris.
 Quis me vocat?
 Frater tuus.
 Ubi est?
 Præ foribus te expectat.
 Certò scis esse fratrem me-
 um?
 Qui nesciam?
 Vidi illum, & sum alloquu-
 tus.
 Viso sanè, quid sit.

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V **How should I but know**, seeing our Master doth so often press upon us the reasons of it?

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P Whar then? **You should have told him of his fault, but not have done as he did.**

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Quid nescirem, cum præceptor tam sæpe nobis inculcet ejus rei causas?

Cur igitur modò faciebas contrà?

Quia *Isaias* ita me corperat alloqui.

Quid tum? *debui*sti illum admonere, non imitari.

Debui, sed tunc mihi non venit in mentem.

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Dic mihi causam.

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he shall call us to an ac-
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case.

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F From the Market.
R What news did you hear
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F None.
R None ?
F None at all. (heard)
R It is a wonder you

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nos subjecit.

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Æquum dicis; meminervis
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Ne putes me obliturum,
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you now.

R Why not ?

F **I** must make hast some
whither else.

R Whither ?

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and see us again, that we
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F After dinner, if **I** have
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*Ne mentiar, intellexi non-
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Narra quæso.

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tium.*

Cur non ?

Est mihi aliud properandum.

Quonam ?

Nihil ad te.

*Quando igitur revises nos,
ut ex te istud audiamus ?*

*A prandio, si licebit per oti-
um.*

Amabo te, fac liceat.

*Dabo operam ; sed me de-
tines diutius.*

Vale.

Col. 23. A. B.

Unde venis ?

A foro.

Quis te illuc miserat ?

Mater.

What

A What did you in the market ?

B I bought some pears.

A Do you not know we are forbidden to buy any fruit ?

B Who knows not that ?
For it was spoken openly in the Hall.

A How then durst you buy any pears ?

B My mother gave me a **double**, to buy me something for my drinking.

What harm have I done, if **I have done as my Mother bade me** ?

Col. 24. Francis.
Dionysse.

F Where have you been **these many days** ?

D In the country.

F In what place ?

D In our **country-house**.

F What did you there ?

D **I helped my father**.

F And what did he ?

D He **digged our vines**.

F When came you back from thence ?

D But yesterday.

F What did your father ?

D He came back with me.

F **It is well done**; but whither go you now ?

5 Quid egisti in foro ?

Emi pyra.

Nescis nobis vetitum esse emere fructus aliquos ?

10 Quis illud ignorat ?

Nam dictum est palam in aula.

Qui igitur ausus es emere pyra ?

15 Mater dederat mihi *sex-tantem*, ut mihi emerem in merendam.

Quid mali feci, si *parui matri* ?

20

Col. 24. Franciscus.
Dionysius.

Ubi fuisti *his diebus* ?

Rure.

Quo in loco ?

In *villâ* nostra.

5 Quid agebas illic ?

Ministrabam patri.

Quid verò ille ?

Pastinabat vites nostras.

10 Quando illinc rediisti ?

Heri tantum.

Quid pater ?

Una mecum reversus est.

15 *Bene factum*, sed quo nunc is ?

F Straight home.
But **when will you go to the school again?**
D To morrow (by God's help) or at the farthest, the day after.
F Fare you well then in the mean time.
D And fare you well, my Francis.

Col. 25. Fortetius.
Curietus.

F When will *Blasius* return?
C **I do not know certainly, perhaps to morrow:** But **why do you ask that?**
F Because he hath taken the **Bill** away with him, and the **master will be angry**, if there be no body that can call it.
C **Leave that care to me;** I have a Copy of the Bill.
F Will you call it then?
C I will call it.
F **You shall do well, and our Blasius will do you as good a turn if ever there shall be occasion.**

15 Rectè domum.
Sed quando repetes ludum literarium?
Cras (juvante Deo) aut *sumum* perindè.
20 Ergo, interim vale.
Et tu vale, mi Francisce.

Col. 25. Fortetius.
Curietus.

Quando rediturus est *Blasius*?
Non certò scia; fortasse die crastino; sed cur istud rogas?
10 Quia secum abstulit Catalogum, & præceptor irascitur, si nemo scit qui recitet.
15 Relinque mihi istam curam; habeo Catalogi exemplum.
Recitabis igitur?
Recitabo.
Bene facies, & noster Blasius referet gratiam, si qua se offeret occasio.

Col. 2.6. Garbinus. Fornarius.

- G **What dwelling have**
 F **My fathers House.** (you?
 G **Whence do you come now?**
 F **From home.**
 G **Where dined you?**
 F **At home.**
 G **Where will you sup?**
 F **At your house, I hope.**
 G **How know you?**
 F **Your father himself invi-**
 ted me to day.
 G **Where saw you him?**
 F **At Varro's house.**
 G **What business had you**
 there?
 F **My father sent me to carry**
 a message to him.
 G **I would know likewise,**
 where you are to lie.
 F **At my brothers house.**
 G **What business have you**
 with your brother?
 F **He told our sister that he**
 would speak with me
 when I had leisure.
 G **In what house doth he**
 dwel?
 F **In a certain hired house.**
 G **What, hath he no house**
 of his own?
 F **He hath one indeed, but he**
 doth let it out to cer-
 tain tenants.
 G **Doth he let out his own,**
 & hire another mans?
 F **Just, as you hear me say.**

Col. 2.6. Garbinus. Fornarius.

- Quod est tibi domicilium?*
Paterna domus.
Unde nunc venis?
Domo.
 5 *Ubi prandisti?*
Domi.
Ubi coenabis?
Domi vestrae, spero.
Qui scis?
 10 *Pater ipse tuus hodie me*
 invitavit.
Ubi illum vidisti?
Domi Varronis.
 15 *Quid illic erat tibi nego-*
 tium?
Pater me miserat nuntia-
 tum aliquid.
Scire etiam velim ubi sis
 cubiturus.
 20 *Domi fratris.*
Quid habes negotii cum
 fratre tuo?
Dixit sorori nostrae, se vel-
 le convenire me otiose.
 25 *In qua domo habitat?*
In quadam conductitia.
 30 *Eho! nullamne habet pro-*
 priam domum?
Habet quidem, sed eam lo-
 cat quibusdam inquilinis.
 35 *Locat igitur domum pro-*
 priam, & conducit alienam?
Scilicet, ut ex me audis.

For

G For how much doth he let it?
 F For eighteen Italian pieces
 of Gold, which they now
 call *Pistolets*.

G Why doth he not dwell in
 that rather?

F Because it is not seated in
 a place convenient e-
 nough, or (as I may say)
 fit for the Market.

G But what doth he rent that
 house of another mans for?

F A great deal more.

G How much then?

F Five and twenty.

G It is a dear dwelling.

F Very dear: but what should
 one do? the conveniency
 of the place causeth it.

G Well, (that we may once
 make an end) I pray you
 tell me, do you know
 where you shall be to-
 morrow?

I will come home again,
 that I may go hence to
 the school, if God per-
 mit.

G Why do you say, If God
 permit?

F Because, without God's
 permission we cannot
 so much as go out of
 the house.

G I have heard that often of
 the Master.

F Why did you ask then?

G Because it can never be

Quanti locat?

Octodecim aures Italicis
 quos nunc *Pistoletos* vo-
 cant.

45 Cur illam non potius ha-
 bitat?

Quia sita non est in loco sa-
 tis commodo, siue (ut ita
 loquar) *mercatoria*.

50 Sed illam alienam quanti
 conducit?

Longe pluris.

Quanti igitur?

Quinque & viginti.

55 Cara est habitatio.

Carissima, sed quid agas?
loci commoditas id facit.

Age (ut aliquando tandem
 60 *finiamus*) dic precor scisne
 ubi cras futurus sis?

Domum revertar, ut inde
 65 in scholam me conferam,
 si quidem permiseris Do-
 minus.

Cur addis, si Dominus per-
 miserit?

70 Quia nisi permissu Dei ne ad-
 mo quidem exire possumus.

Istud audiui saepe ex prae-
 ceptore.

75 Cur ergo rogabas?

Quia nunquam nimis dici-
 For

said too much, which is well said, especially where the talk is of heavenly matters.

F We have learned that too of the Master.

G True: but it is good to repeat such things often, to exercise our memory.

F See whither your first question hath brought us by little and little.

F I desired but to jest with you in a word or two.

F Come on, because we have now exercised our minds enough, will you not be content to exercise your body for health's sake?

G What should I do but be willing?

F Let us play at handball then, for I know you love that sport.

G I love it indeed, but now I have not a ball.

F Here is one for you, come after me.

F I follow you with all my heart, do you guide me well.

Col. 72. The Cred. the Debt.

C When do you look for your father's return?

D About eight days hence.

tur quod bene dictum fuerit, præsertim ubi de rebus divinis agitur.

75 Istud quoque à præceptore didicimus.

Verum: sed utile est talia sæpe repetere ad memoriam exercendam.

80 Vide quò nos sensim adduxerit tua primà interrogatio.

Tantum volebam paucis verbis tecum joculari.

90 Age, quoniam nunc satis animum exercuimus, non vis etiam corpus exercere valetudinis causâ?

Quidni velim?

Eamus igitur lusiâ pilâ palmariâ, eo lusi scio te delectari.

100 Delector sanè, sed nunc pilam non habeo.

Ecce tibi, sequere me.

Ego te sequor libens, tu me bene ducito.

Col. 72. Creditor. Debitor.

Quando patris reditum expectas?

Hinc ad diem octavum.

How

C How know you the day ?
D My father himself writ to me.

C His coming (I hope)
will make you rich.

D I shall be a richer man
then Cræsus was if he
bring good store of
mony with him when
he comes.

C Will you give me that a-
gain then which I lent
you ?

D You need make no questi-
on, but if you need any
more, I will not only
restore what was
lent me, but will also
make you amends.

C How ?

D I will lend you mony,
as well as you lent me.

C There will be no need,
I hope.

D But you know not what
may fall out.

C Time is very short.

D I do not speak it to that
end, as if I would bode
some mischief.

C Whatever men may
guess, God rules all.

D But why do we make no
more hast to get into the
school ?

C You put us in mind in
good time.

Qui scis diem ?

Ipse pater ad me scripsit.

*Adventus ejus (ut spero)
te ditabit.*

5 Cræso ditior ero si bene
nummatus venerit.

10 Tunc mihi mutuū red-
des ?

Non est quod dubites quin
si tibi opus erit amplius,
15 non modo reddam mutuū
sed etiam referam gratiam.

20 Quomodo ?

*Pecuniam mutuam vicissim
dabo.*

Nihil opus erit, spero.

25 At nescis quid possit accide-
re.

Tempus est brevissimum.

*Non id dico, quod tibi vel-
lem ominari malum.*

30 *Quicquid ominentur homi-
nes, Deus clarum tenet.
Sed quid cessamus recipere
nos in auditorium ?*

35 *Opportune admones.*

Col. 26. Garbinus. Fornarius.

- G **What dwelling have**
 F My fathers House. (you?
 G Whence do you come now?
 F From home.
 G Where dined you?
 F At home.
 G Where will you sup?
 F At your house, I hope.
 G How know you?
 F Your father himself invited me to day.
 G Where saw you him?
 F At Varro's house.
 G **What business had you there?**
 F My father sent me to carry a message to him.
 G **I would know likewise, where you are to lie.**
 F At my brothers house.
 G What business have you with your brother?
 F He told our sister that he would speak with me **when I had leisure.**
 G In what house doth he dwell?
 F In a certain **hired house.**
 G What, hath he no house of his own?
 F He hath one indeed, but he doth let it out to certain tenants.
 G Doth he let out his own, & hire another mans?
 F Just, as you hear me say.

Col. 26. Garbinus. Fornarius.

- Quod est tibi domicilium?*
Paterna domus.
Unde nunc venis?
Domo.
 5 *Ubi prandisti?*
Domi.
Ubi cœnabis?
Domi vestræ, spero.
Quis scis?
 10 *Pater ipse tuus hodie me inviravit.*
Ubi illum vidisti?
Domi Varronis.
Quid illic erat tibi negotium?
 15 *Pater me miserat nuntiatum aliquid.*
Scire etiam velim ubi sis cubiturus.
 20 *Domi fratris.*
Quid habes negotij cum fratre tuo?
Dixit sorori nostræ, se vel- le convenire me otiose.
 25 *In qua domo habitat?*
In quadam conductitia.
 30 *Eho! nullamne habet propriam domum?*
Habet quidem, sed eam locat quibusdam inquilinis.
 35 *Locat igitur domum propriam, & conducit alienam?*
*Scilicet, ut ex me audis.*¹

For

- G For how much doth he let it?
 F For eighteen Italian pieces of Gold, which they now call *Pistolets*.
 G Why doth he not dwell in that rather?
 F Because it is not feared in a place convenient enough, or as I may say) fit for the Market.
 G But what doth he rent that house of another mans for?
 F A great deal more.
 G How much then?
 F Five and twenty.
 G It is a dear dwelling.
 F Very dear; but what should one do? the conveniency of the place causeth it.
 G Well, (that we may once make an end) I pray you tell me, do you know where you shall be to Morrow?
 I will come home again, that I may go hence to the school, if God permit.
 G Why do you say, If God permit?
 F Because, without God's permission we cannot so much as go out of the house.
 G I have heard that often of the Master.
 F Why did you ask then?
 G Because it can never be
- Quanti locat?
 Octodecim aures Italicis quos nunc *Pistoletos* vocant.
 45 Cur illam non potius habitat?
 Quia sita non est in loco satis commodo, siue (ut ita loquar) mercatoria.
 50 Sed illam alienam quanti conducit?
 Longe pluris.
 Quanti igitur?
 Quinque & viginti.
 55 Cara est habitatio.
 Carissima, sed quid agas? loci commoditas id facit.
 Age (ut aliquando tandem finiamus) dic precor scisne ubi cras futurus sis?
 60 Domum revertar, ut inde in scholam me conferam, si quidem permiserit Dominus.
 Cur addis, si Dominus permiserit?
 70 Quia nisi permissu Dei nemo quidem exire possumus.
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 75 Cur ergo rogabas?
 Quia nunquam nimis dici-

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F We have learned that too of the Master.

G True: but it is good to repeat such things often, to exercise our memory.

F See whither your first question hath brought us by little and little.

F I desired but to jest with you in a word or two.

F Come on, because we have now exercised our minds enough, will you not be content to exercise your body for healths sake?

G What should I do but be willing?

F Let us play at handball then, for I know you love that sport.

G I love it indeed, but now I have not a ball.

F Here is one for you, come after me.

F I follow you with all my heart, do you guide me well.

Col. 72. The Cred. the Debt.

C When do you look for your fathers return?

D About eight days hence.

tur quod bene dictum fuerit, præsertim ubi de rebus divinis agitur.

75 Istud quoque à præceptore didicimus.

Verum: sed utile est talia sæpe repetere ad memoriam exercendam.

80 Vide quò nos sensim adduxerit tua primà interrogatio.

Tantum volebam paucis verbis tecum jocari.

90

Age, quoniam nunc satis animum exercuimus, non vis etiam corpus exercere valetudinis causâ?

59

Quidni velim?

Eamus igitur Insam pilâ palmariâ, eo lusu scio te delectari.

100

Delector sanè, sed nunc pilam non habeo.

Ecce tibi, sequere me.

Ego te sequor libens, tu me bene ducito.

Col. 72. Creditor. Debitor.

Quando patris reditum expectas?

Hunc ad diem octavum.

Hor

C How know you the day ?
D My father himself writ to me.

C His coming (I hope)
will make you rich.

D I shall be a richer man
then Cræsus was if he
bring good store of
money with him when
he comes.

C Will you give me that a-
gain then which I lent
you ?

D You need make no questi-
on, but if you need any
more, I will not only
restore what was
lent me, but will also
make you amends.

C How ?

D I will lend you money,
as well as you lent me.

C There will be no need,
I hope.

D But you know not what
may fall out.

C Time is very short.

D I do not speak it to that
end, as if I would bode
some mischief.

C Whatéver men may
guess. God rules all.

D But why do we make no
more hast to get into the
school ?

C You put us in mind in
good time.

Qui scis diem ?

Ipse pater ad me scripsit.

*Adventus ejus (ut spero)
te ditabit.*

5 Cræso ditior ero si bene
nummatus venerit.

10 Tunc mihi rhutum red-
des ?

Non est quod dubites quin
si tibi opus erit amplius,
15 non modoreddam mutuum
sed etiam referam gratiam

20 Quomodo ?

*Pecuniam mutuum vicissim
dabo.*

Nihil opus erit, spero.

25 At nescis quid possit accide-
re.

Tempus est brevissimum.

*Non id dico; quod tibi vel-
lem ominari malum.*

30 *Quicquid ominentur homi-
nes, Deus clavum tenet.*

*Sed quid cessamus recipere
nos in auditorium ?*

35 *Opportunè admones.*

Col. 28. *Picus Macuradus.*

- P When came you back from
 M I came but now. (home?)
 P Where is your brother?
 M He tarried at home.
 P Why did he tarry?
 M To dine with my mother.
 P And you, why did not you
 tarry too?
 M I had dined already with
 my father.
 P Who waited on you?
 M The Maid.
 P What became of your mo-
 ther? where was she?
 M ~~She was at home too;~~
 but buſſe.
 P What about?
 M About taking in of
 wheat, which was brought
 us.
 P When will you go home
 again?
 M When my Father ſhall
 ſend for me? (on?)
 P What day will that be
 M Peradventure about four
 days hence.
 P Why do you go and come
 ſo often?
 M It is my Parents
 mind.
 P What do you at home?
 M What our father and mo-
 ther bid us.
 P But in the interim you
 loſe time at your Work.

Col. 28. *Picus Macuradus.*

- Quando rediſti domo?
 Tantiſſim redeo.
 Ubi eſt frater?
 Manſit domi.
 5 Cur manſit?
 Ut pranderet cum matre.
 Tu verò, cur etiam non
 manſiſti?
 Jam pranderam cum patre.
 10 Quis vobis miniſtrabat?
 Ancilla.
 Quid mater? ubi erat?
 15 Etiam domi, ſed occupata.
 Qua in re?
 In recipiendo tritico quod
 nobis adveſtum feſtat.
 20 Quando redibis domum?
 Quum accerſar à patre.
 25 Quo die iſtud erit?
 Fortaſſe hinc ad quatuor
 dies.
 Cur vos tam ſæpe commi-
 tis?
 30 Sic volunt parentes.
 Quid agitis domi?
 Quod jubemur à parenti-
 bus.
 35 Sed interim perit vobis ſu-
 diorum tempus.

M **It is not altogether**
P **What then? (lost.)**

M As oft as my father is not
necessarily employed,
he exercises us at all times
at morn, before dinner,
after and before supper,
after supper a good
while, and last of all too
before we go to bed.

P In what things doth he ex-
ercise you?

M He doth exact of us those
things especially, which
we have learnt at the
school all the week; he
looks upon the **Themes**
and asks us questions
about them, he oft-
times gibe us some-
things to write down
sometimes in Latin,
and sometimes in En-
glish; and sometimes also
he propounds to us a
short sentence in our
mother tongue, to turn
into Latin; and some-
times, on the contrary, he
bids us turn something in
Latin into English: last-
ly, before and after
supper, we always read
somethings out of the
English Bible, and that
when all the household is by.

P Doth he ask you nothing
concerning the Cate-
chism?

Non omnino perit.

Quid igitur?

*Quoties pater non est ne-
cessario occupatus, omni-
bus horis exercet nos,
mane, ante & post pran-
dium, ante cenam, a ca-
na satis diu; postremo
etiam, antequam cubitum
eamus.*

Quibus rebus vos exercet?

*Exigit à nobis ea potissi-
mum quæ tota hebdoma-
de in schola didicimus;
Themata inspicit, ac de iis
nos interrogat, sepe dat no-
bis aliquid, modo Latine,
modo Anglicè describen-
dum; interdum etiam no-
bis proponit brevem senten-
tiam vernaculo sermone,
quam Latine vertamus;
interdum contrà jubet
aliquid Latinum Anglicè
reddere: postremo, ante
cibum & post, semper ex
Bibliis Anglicis aliquid
legimus, idque tota præ-
sente familia.*

*Nihilne de Catechismo in-
terrogat?*

K 2

He

- M He doth that every Lords
day unless perhaps he be
away from home.
- P You tell strange mat-
ters if they be but true.
- M Yes, they be far more
than what I have told
you, for I have forgot
the civilities of man-
ners, touching which also
he is wont to admonish
us at the table.
- P Why doth your father
take such pains in
teaching you?
- M That he may by that
means perceive, whether
we do take pains to no
purpose in the School,
and mispend our time,
or no.
- P The diligence of the man
is admirable, and so is his
discretion.
O how are you bound to
your heavenly father, that
hath given you such a fa-
ther upon earth!
- M He grant that we may ne-
ver forget this and other
his benefits
- P This is a good and godly
wish; see that you have it
not only in your mouth,
but in your heart and
mouth too.
- M I thank you that you give
me such faithful ad-
monitions.
- Id facit omni die Dominica,
nisi fortè domo absit.
- 70 Mira narras, si modò vera.
- Imò, sunt longè plura quàm
quæ narraui; sum enim
oblitus morum civilita-
tem; de qua etiam ad-
monere nos solet in men-
sà.
- 75 Cur pater vester tantum su-
mit laborem in vobis do-
cendis?
- Ut sic intelligat, num in
schola operam ludamus,
& tempore abutamur.
- 85 Mira hominis diligentia,
atque adeò prudentia.
- O quàm devincti estis patri
cœlesti, qui talem patrem
in terra dedit vobis!
- 95 Faxit ille, ut hoc & cœtera
ejus beneficia nunquam
obliviscamur.
- Bonum & pium est istud op-
tatum; cura ut habeas
non modo in ore, sed in
animo etiam magis.
- 100 Quod me tam fideliter mo-
nes, habeo tibi gratiam.
- 105 We

P We owe the duty of giving good advice to all, but especially to our brethren. (ly ?)

M To our brethren then on
P I call those here brethren especially, who are joyned to us by faith in Christ.

M You judge rightly : but I will go see whether my brother be returned from home at last; for **he is too apt to play the truant.**

Col. 29. Myconius.
Petellus.

M Do you write in earnest, or
do you play the fool ?

P Truly I am writing in earnest ; for why should I mispend my time ?

But why do you ask that ?

M For I have seen sometimes when you wrote well.

P I write better sometimes.

M **How comes it to pass that you write so badly now ?**

P **I want help to write well.**

M Which, I pray you ?

P Good paper, good ink, and a good pen.

For **this paper of mine** (as you see) **both ask pit-**

110 Bene monendi officium debemus omnibus, sed maxime fratribus.

Fratribus ne igitur solis ?
Eos potissimum fratres hic dico, qui ex fide in Christo nobis conjuncti sunt.

115 Rectè judicas; sed viso num frater domo tandem reverterit, nam *ad cessandum promptus est plus satis.*

120

Col. 29. Myconius.
Petellus.

Serione scribis, an tu ineptis.

Equidem scribo serio; cur enim tempore abuterer ?

5

Tu verò cur istud rogas ?

Quia vidi aliquando quum bene scriberes.

10

Scribo interdum melius.
Qui fit igitur, ut nunc scribas tam male ?

15

Desunt mihi bene scribendi adjumenta.

Quæ tandem ?

Bona charta, bonum atramentum, bona penna.

20

Nam *hæc mea charta* (ut vides) *miserè perfluit*

K 3 risully

- fully, my ink is waterish
and whitish, my Pen is
soft and badly made.
- atramentum est aquosum
& subalbidum, penna
mollis & malè parata.
- M Why did you not provide
all these things in time?
- 20 Cur ista maturè non
providisti?
- P I wanted mony, and
do want it now too.
- Pecunia mihi deerat, &
nunc etiam deest.
- M Thou hast fallen upon that
common Proverb, He
that wanteth mony want-
eth all things.
- 25 Incidisti in illud vulgare
Proverbium, Cui deest
pecunia, huic desunt om-
nia.
- P So it fareth with me.
- Sic agitur mecum.
- M But when do you hope
you shall have it?
- 30 Sed quando te speras ac-
cepturum?
- P My father will either send
to me or come himself
the next market day.
- In mercatu proximo, pa-
ter ad me missurus est,
aut ipsemet venturus.
- M I will help you in the mean
time.
- 35 Ego te interea juvare volo.
- P If you can do so much,
you will do me a great
kindness.
- Si quidem id petes, magno
beneficio me affeceris.
- M Take this six pence as lent
you towards getting pa-
per and other things.
- 40 Accipe hos sex asses mutuò
ad chartam & cætera
comparanda.
- P How truly was that spoken,
a sure friend is tried in a
doubtful matter.
- 45 Quam verè dictum est il-
lud, Amicus certus in re
incertâ cernitur.
- But what doth move you,
to deal so kindly with me
of your own accord?
- 50 Sed quid te impellit, ut
mihi ultro tam benigne
facias?
- M That love of God which
(as Paul saith) is shed a-
broad in our hearts.
- Charitas illa Dei quæ (ut
Paulus ait) effusa est in
cordibus nostris.
- P Wonderful is the power of
Gods Spirit, which is the
- Mira est vis divini Spiri-
tus, qui ejus auctor est
author

author of th at charity.

But in the mean time **I**
must think how **I**
must be able to requite
you.

M It is a small matter;
forbear to take any
such thought, lest it
hinder you, that you
cannot sleep quietly:
only restore what is lent
you, when you can
conveniently.

P I shall restore it (I hope)
ere it be long.

M Let us go to prayers, that
we be not set down.

P Say one thing more, if
it please you.

M What is it?

P That we be not sent sup-
perless to bed.

Ha, ha, he!

Col. 30. *Velusatus, Stephen.*

V At what a clock got
you up to day?

S A little before five.

V Who awaked you?

S No body.

V Are the rest got up alrea-

S No, not yet. (dy?)

V Did you go to call them
up?

S I did not go.

charitatis.

Sed mihi interim est cogi-
tandum, quomodo tibi re-
feram gratiam.

30 Parva re est; omitte istam
cogitationem, ne te im-
pediat, quo minus in u-
tramvis aurem dormias,
35 tantum redde mutuum,
quum tibi commodum fue-
rit.

Reddam (ut spero) prope-
diem.

40 Eamus ap precationem, ne
nozemur.

Adde unum, si placet.

54 Quid est?

Ne hodie incarnati mitta-
mur cubitum.

Ha, ha, he.

Col. 30. *Velusatus, Stephan.*

Quotâ horâ surrexisti hodie?

Paulo ante quintam.

Quis te expersescit?

Nemo.

5 An ceteri jam surrexerunt?

Nondum.

Non ivisti illos excitatum?

Non ivi.

K 4

Why

V Why so?

S I know not, unless because
I thought that did not
belong to me.

V Do not they call you up
sometimes?

S Yes, very often.

V Therefore you ought to do

S I confess, I ought. (the like.)

V Remember then, that
you do it hereafter.

S I will remember, by Gods
help.

V But you, what have you
done since you rose out
of bed?

S First I prayed unto our
heavenly father upon my
knees, in the name of his
son our Lord Jesus Christ.

V Well done, What then?

S Then I got my self ready,
and cherished my body
pretty well as becomes
a Christian; lastly, I be-
took my self to my daily
studies.

V If you shall go on to do on
that fashion, Doubt not
but God will bless
your studies.

S He hath ever helped me
hitherto, such is his
goodness, nor will he (I
hope) forsake me.

V Thou saiest well, nor
will he make your hope
frustrate.

Quamobrem?

Nescio, nisi quia non puta-
bam illud ad me pertinere.

15 At non te illi excitant in-
terdum?

Imò sæpissime.

Debuiisti igitur simile face-
Debui fateor. (re.)

20 Memento igitur ut posthac
facias.

Meminero, Deo juvante.

25 Sed tu, quid fecisti, ex quo
surrexisti è lecto?

30 Primum flexis genibus pre-
catus sum Patrem cœle-
stem in nomine filii ejus
Domini nostri Jesus Christi
Factum bene! quid postea?

35 Deinde ornavi me, & cura-
vi corpus mediocriter, ut
Christianum decet; po-
stremo ad quotidiana stu-
dia me retuli.

40 Si perges sic facere, ne du-
bites quin Deus tua juvet
studia.

Adhuc me semper juvit,
quæ est ejus benignitas; nec
me (ut spero) derelinquet.

45 Rectè loqueris; nec ille spem
tuam frustrabitur.

S **The last year** I learnt in my Cato, *Keep hope, hope doth not leave men, no not dead.*

V You have done well to remember it, for it is an **excellent saying, and befitting a Christian.**

S But the author of that book was not a Christian.

V He was not, **the thing is certain.**

S Whence then did he get so many gallant sentences?

V Out of the Heathenish Philosophers especially. For even they (being enlightened by God's Spirit) spake **very** many things which are agreeable to God; which you also may be able to perceive at last if you will **follow your book.**

S I shall follow it (I hope) if God send my father to live longer.

V Pray earnestly and from your heart, that it may be so. (day.)

S I pray for that often every
V **The Lord Grant** you perseverance in every good work.

S I wish you the same that you wish me; and I thank you that you have

Anno superiore didici in Catone, Spem retine, spes una hominem, nec morte relinquit.

55 Quod retinueris, bene fecisti, est enim egregia sententia **de homine Christiano digna.**

Atqui autor ejus libri non fuit, Christianus.

60 Non fuit, certa res est.

Unde igitur sumpsit tot pulchras sententias?

65 Maximè ex Philosophis ethnicis. Nam & ipsi (divino Spiritu illuminati) plurima dixerunt quæ sunt verbo Dei consentanea; quod tu quoque videre, aliquando poteris si *literarum studium prosequere.*

75 Ego prosequar (ut spero) dummodo ipse Deus det patri meo vitam longiorem.

60 Precare diligenter & ex animo, ut illud contingat.

Quotidie id precor sæpe Det tibi Dominus Deus in omni opere bono perseverantiam.

65 Quod mihi optas, idem tibi precor; & gratias ago, quod me tam **advised**

advise me so like a
brother.

Col. 31. *Dominicus. Barra-
sius.*

D Where are your walnuts ?
B What walnuts do you talk
of ?
B Which you had to day for
a prize.

D Do you ask where they
are ? as if I were bound
indeed to keep them for
you.

B I do not mean so ; but I
ask what you have done.

D I have eaten them, for my
drinking.

B Hast thou eaten them, silly
boy ? Why did you not
keep them rather to play
withal ?

D I had rather eat them,
than lose them.

B You could lose but twelve.

D I confess it.

B But if luck had served,
you might have won
two hundred, or per-
haps more.

D Game is hazardous, as
folks commonly say.

B What then ? we ought al-
way to be indifferent

fraternè monueris.

Col. 31. *Dominicus, Barra-
sius.*

Ubi sunt juglandes tuæ ?
De quibus loqueris juglan-
dibus ?

Quas hodie *ex præmio* ac-
cepisti.

Ubi sunt rogas ? quasi verò
tibi servare debuerim.

Non sic intelligo ; sed quæ-
ro quid feceris ?
Edi in merendam.

Edisti miser ? Cur potius
non servabas ad luden-
dum ?

Edere malui, quàm perdere.

Non poteras perdere nisi
Fateor. (duodecim.)

Quod si fors tulisset, potuis-
ses ducentas, aut fortasse
plures lucrificare.

Dubius est (ut vulgò dici-
tur) ludi eventus.

Quid tum ? Ubique parati
esse debemus in utram-
both

both ways and to take
in good part whatsoever
shall betide us.

D I know that, but I am
not very skilful in
that kind of play.

B Go thy way, thou wilt
never thrive.

D There is no body
thrive, except God
will; neither would I
grow rich by gaming.

B Therefore (I see) I must
go look for another
play-fellow.

D Truly I do not hinder
But tarry a little. (you)

B What would you have?

D What do you mean by
luck which you mentio-
ned to me even now?

B Fortune it self.

D And what is Fortune?

B It is the opinion of fools.

D What do fools mean by
fortune?

B I have no leisure now
to answer you about
this; but see the ma-
sters note upon Cato.

D Upon what place?

B Upon that verse.

Fortune indulgeth bad men
to their hurt.

D As I perceive you are not
ignorant what Fortune is.

B I know very well that for-
tune is nothing.

*que partem & boni con-
sulere quicquid nobis e-
venerit.*

35 *Istud ego scio, sed non sum
admodum ludendi peritus
in eo genere.*

Abi, nunquam rem facies.

40 *Nemo rem facit, nisi Deo
velente; nec ego ditari
ex ludo velim.*

*Ergo (ut video) querendus
est mihi collusor alius.*

45 *Nihil sane impedito.*

Sed manere parum.

Quid vis?

50 *Quid tu vocas sortem, de
qua hic mihi mentionem
fecisti?*

Ipsam fortunam.

Quid autem est fortuna?

Stultorum est opinio.

55 *De fortuna quid opinantur
stulti?*

60 *Nunc mihi non vacat de hoc
tibi respondere, sed vide
annotationem præcepto-
ristæ Catonem.*

In quem locum?

In illum versiculum.

*Indulget fortuna malis, ut
ludera possit.*

65 *Ut video, non ignoras quid
sit fortuna.*

*Satis scio fortunam nihil
esse.*

Why

- D Why then did yo say, *But if luck had served?*
- B **Such a word over-slip-
ped me so to speak it,**
after the manner of the
Gentiles. 65
For their books (as the
Matter oft doth teach us)
are full of such wicked
doctrine.
- D No wonder, for they had
not the true knowledge
of God.
- B But do you hear my *Bar-
rafius*, if you would dis-
pute any more, **get some
body else to dispute
with you;** for I must
now go play in good
earnest. 75
Yet would I admonish you
again first as you did me.
- D **What a kindness you
shall do me!**
- B Did you not say these
words, **Game is hazar-
dous.** 85
- D I confess I said it, but I
fenced it before. (that?)
- B How do you understand
- D For I added these three
words, **as folks say.**
- B **A crafty one;**
**You have stopt my
mouth.** 95
**But these things are spo-
ken betwixt our selves,**
without hatred or ill will
- Cur ergo dixisti, *Quod si
fors culisset?*
*Excidit mihi sic loqui
Ethnicorum more.*
- Nam eorum libri (ut docet
præceptor) pleni sunt e-
jusmodi impiâ doctrinâ.
- Nihil mirum, nempe illi
veram Dei cognitionem
non habuerunt.
Sed audi, mi *Barafi*, si vis
amplius disputare, *quære
tibi alios disputatores;*
nam mihi nunc seriò lu-
dendum est.
- Volo tamen priùs te vici-
sim admonere.
*O quàm gratum mihi fece-
ris!*
- Non tu dixisti hæc verba,
Dubius est ludi eventus.
- Fateor me dixisse, sed præ-
munivi.
- Quomodo istud intelligis?
Addidi enim hæc tria ver-
ba, *Ut vulgo dicitur.*
O astutam vulpeculam!
Os oclusisti mihi.
- Sed hæc inter nos, sine odio
aut malevolentia, dicta
sint.

- B God knoweth both our minds.
- D For he is the only searcher of hearts. 100
- B But what will you do, will you be drowzing here alone?
- D I am thinking with what sport I should exercise myself. 105
- B As if indeed it were to be thought on any longer.
- D Come, follow me, I will lend you some Walnuts. 110
- B Now you speak like a friend; but when shall I give you them again?
- D When two Sundays fall together (as they say) if you can no sooner. 115
- B O pleasant youth! let us go.

Col. 32. H. J.

- H James.
- J What would you have?
- H Let us go say our lesson together.
- J I have no leisure.
- H What business have I will write. (you?)
- H What are you going to write?
- J The Masters dictates.
- H Why did you not write them yesterday?
- J At what time should I have writ them?

Novit Deus utriusque animum.

Est enim ille solus cordium scrutator.

Sed quid tu, vis hic solus otio torpescere?

Cogito quo lusu me exerceam.

Quasi verò sit diutius cogitandum,

Agè, sequere me, dabo tibi mutuo juglandes.

Amice nunc loqueris; sed quando reddam?

Ad Græcas Calendas (ut aiunt) si non potes citius.

O festivum caput! eamus.

Col. 32. H. J.

Jacobe.

Quid vis?

Repetamus unâ prælectionem.

5 *Non est otium.*

Quid habes negotii?

Volo scribere.

Quid scribere paras?

10 *Discreta præceptoris.*
Cur heri non scripsisti?

Quo tempore scripsissem?
When

- | | | | |
|---|---|----|---|
| H | When you played | | Quum luderetur. |
| I | But I would not lose my opportunity of play. | | At ego <i>nolebam amittere ludendi occasionem.</i> |
| H | Ah you idle boy you think of nothing but plays ? | 15 | Ah piger, <i>nihil aliud quam lusiones meditaris ?</i> |
| | Have we not three hours free on Wednesdays, and Saturdays ? | | Nonne diebus Mercurii & Sabati ternæ sunt horæ liberæ ? |
| I | They are free indeed; but destined, depured, appointed, and assigned to sport. | 20 | Liberæ quidem sunt, sed ad lulum destinatæ, depuratæ, attributæ, assignatæ. |
| H | I, they are devoted, partly to sports or some honest recreation; and partly to study. | 25 | Imò partim lufibus, aut alicui honestæ remiffioni, partim studio literario sunt dicatæ. |
| I | I confefs, only for them that will kill themselves at their book. | | Fateor, duntaxat iis qui volunt <i>immori studiis.</i> |
| H | Could you not spare an hour and a half from your play yesterday, or at least but one hour ? | 30 | Non poteras heri fefquihoram detrahete ludo tuo, aut faltem horam unicam ? |
| I | Do you ply your book as much as you will; and I will play as long as I may. | 35 | Tu ftude quantum voles, ego vero ludam quamdiu licebit. |
| H | Truly you may for me, but in the mean time you will do little good at your book | 40 | <i>Per me quidem licebit, fed interim parum promovebis in literis.</i> |
| I | Do I not give the master fatisfaction ? | | Nonne præceptori fatisfacio ? |
| H | So and fo. | | <i>Utunque.</i> |
| I | Will you then, you ftudious young man, be fevier than the master himfelf ? | 45 | Tu igitur ftudicfe vis effe præceptore ipfo fevier ? |
| | Let me alone at laft. | | <i>Omitte me tandem.</i> |
| | Mind you your own | | <i>Age tuum negotium, ego buſſ:</i> |

Quests and I mine.
Well do as you list.

Col. 33. Rufus.
Castrensis.

meum,
Age, Age ut liber.

Col. 33. Rufus.
Castrensis.

R When will you go again
to the school?

C I know not.

R Why do you not put your
father in mind about this
matter?

C What? do you think I
care?

R Very little, I believe.

C Indeed, you say true.

It is sign enough that you
do not love learning.

R I can read, and write
and speak latin pret-
ty well; what need I so
much knowledge?

I know more than three
Popish Priests.

C O poor Youth! do you so
slight a thing that is
invaluable?

R Why do you exclaim so?
How come I to seem so
poor to you?

C Friend, I have done you
no wrong.

For what I said to you, is
no railing matter; that

Quando repetes ludum lite-
rarium?

Nescio.

Cur de hac re patrem non
admones?

Quid? putas me curare?

Parum admodum, ut credo.

Profecto verum dicis.

Satis est signi te non amare
literas.

Scio legere, scribere, Latine
loqui mediocriter; quid
opus est mihi tanta sci-
entia?

Ego plura scio quam tres
sacerdotes Papistici.

O miserum adolescentem!
sicine rem contemnis in-
estimabilem?

Quid tu sic exclamas?

Unde tibi videor miser?

Amice, nulla tibi à me orta
est injuria.

Quod enim dixi tibi, non
est convitium; ne tu in
you

- you may not take it ill,
but I pity you, that you
contemn that, which af=
forbeth happineſſe.
- C Gain, riches, and pleasure, 30
afford happineſſe.
- R Nay, theſe things have
been many mens over-
throw; although riches
are God's gift and do 35
no hurt, unleſſe it be to
them that abuſe them,
but indeed no poſſeſſion
is more precious to a
man than vertue, and 40
the knowledge of ho=
neſt things.
- C You will make us a
Sermon then for ought
that I ſee.
- R I wiſh you had diligently 45
heard godly Sermons.
- C Fie upon it, you weary me
with your noiſe.
- R Would you have any thing 50
- C That God would bleſs you
with a right mind.
- R Perhaps you have more
need of it than I.
- C Fare you well. 55

Col. 34. A. B.

A I wonder what you
mean! you are almoſt

*malam partem accipias;
ſed miſerior tui, quod id
contemnis quod felicita-
tem parit.*

*Lucrum divitiæ & voluptas
felicitatem pariunt.*

*Imò, iſta multis fuerunt
exitio; tametſi divitiæ
ſunt donum Dei, nec nocent,
niſi iis qui abutuntur:
verum enim verò nulla eſt
homini pretioſior poſſeſſio
quàm virtus & rerum
honeſtarum cognitio.*

*Vis igitur concionari, ut vi-
deo.*

*Utinam divinas conciones
audiviſſes diligenter.*

Item, obtundiſ me.

Num quid vis?

*Ut bonam mentem det ti-
bi Deus.*

*Ea fortasſe tibi magis eſt
opus quàm mihi.*

Vale.

Col. 34. A. B.

*Miror quid tibi velis! tu
tere ſemper es otioſus
always*

always idle, or prating,
or phrasing the fool.

B What would you have me
do? (ly.

A To ply your book diligent-

B Why do you counsel me
that?

A Out of my love to=
wards you, and for
your own benefit.

B It is in vain for you
to counsel me:

A Why for?

B Because I have no mind
to my book.

A What then have you a
mind to?

B To learn some Trade suit=
able to my disposition.

A Have you not be=
thought you already
what trade would please
you most of all?

B Long ago.

A Why then do you not ac=
quaint your father?

B I never durst.

A Why not?

B I am afraid he should be
angry with me.

A Intreat the master, that he
would tell him.

B Nay I intreat you.

A Do you your self tell the
master from me; for I
cannot, because I am
too bashful.

Will you do that I intreat
you?

aut garris aut ineptis

Quid vis faciamus?

Ut studeas diligenter.

Cur me istud mones?

Pro meo in te amore, tuq;
utilitate.

Frustra mones.

Quid ita?

Quia non est mihi animus
in literis.

Quid ergo velles?

Discere aliquam artem ap=
tam ingenio meo.

Namne cogitasti quamam ars
tibi placeat potissimum.

Jam pridem.

Cur ergo, patrem non ad=
mones?

Nunquam ausus sum.

Cur non?

Vereor ut mihi irascatur.

Roga præceptorem, ut illi
dicat.

Imò te oro.

Dic tu ipse præceptori
meis verbis, nam vere=
cundia me impedit.

Faciesne quod rogo?

- A I will be sure to do it, and
that too, as willingly as
can be.
For it troubles me much
to see you so careless. 35
- B O what courtesie will you
do me!
- A But the Master will call
you to him
- A What then? an occasion
offered will make me
bold to open my mind
freely. (of it. 40
- A You are in the right
- B Do you then see you re=
member your promise,
and afterwards tell me
what answer he gives
you. 45
- A Otherwise should I be but a
bad messenger to you. 50
-
- Col. 35. Michael. Frisius.
- M God save you *Frisius*.
- F And God save you too *Michael*.
- M What a clock is it?
- F You shall presently hear
it strike half an hour
past five.
- M It is well, we shall be
there time enough.
- F I am glad I have met
you, that we may talk
in Latin together all
the while as we go.
- M Truly that is a profitable
and pleasant exercise.
- Faciám certè idque liben-
tissimè.
- Valde enim tædet me vide-
re te adeò remissum.
- O quàm mihi gratum sece-
ris!
- Sed præceptor te appella-
bit.
- Quid tum; oblata occasio
me audacem reddet ad
mentem meam liberè ap-
perendam.
- Rectè judicas.
- Tuigitur fac promissi memi-
neris, deinde renuncia
quod ille tibi responderit.
- Alioquin essem tibi nunci-
us inutilis.
-
- Col. 35. Michael. Frisius.
- Salve, *Frisi*.
- Tu quoque salvus sis, *Michael*.
- Quota est hora?
- 5 Mox audies sonum semihoræ
post quintam.
- Bene habet, maturè satis
aderimus.
- 10 Gaudeo me tibi occurrisse, ut
euntes Latine tantisper
colloquamur.
- Ea sanè est utilis & jucun-
da exercitatio.

M As oft as I light upon any
of these loose **Wascals**,
I had rather meet with a
carter. For I cannot think
upon any thing by the
way for them, **their man-**
ners are so dista **able**
to me.

F No wonder, for they are
commonly such, as will
neither speak any good,
nor **endure to hear it**.

M What should you do with
them, that have no care,
but that they may satisfy
their lusts?

F They talk of nothing,
but their dainty **dishes**
and meet **bezling toge-**
ther in private Ple-
houses.

M And they laugh at us a-
pace, because we speak
Latin up and down the
streets.

F And that is the worst
thing of all, that they
will never suffer them-
selve to be admonished.

M Because indeed (as the
Prophet saith,) there is
no fear of God before
their eyes.

F If you shall begin to **advise**
them any thing fairly,
you shall presently hear;
hold your tongue you
Preacher, you fill my
head full of noise.

Quoties incido in aliquem
ex istis *dissolutis nebuloni-*
bus, mállem rhedarium o-
stendisse Non enim per
eos mihi licet aliquid in
via meditari, adeo mihi
sunt eorum mores odiosi.

Nil mirum, Nam ferè sunt
ejusmodi, ut neque loqui
velint quidpiam boni, *ne-*
que audire sustineant.

Quid cum illis agas, quibus
nihil est curæ, nisi ut suas
libidines expleant?

Nihil aliud crepent, nisi
suas cupedias & meras
comotationes in secretis
Cauponulis.

Etiám nos irrident plenis
buccis, quod Latine per
vicos loquamur.

Illud verò est omnium pess-
imum quod nunquam se
patiuntur admoneri.

Quia scilicet (ut ait Pro-
pheta) non est timor Dei
ante oculos eorum.

Si quid occæperis amico,
commonere statim audies,
Tace, cecisionator, obtundis.

But if you shall say, **I will have you to the master** or to the monitor, they cry, oh! **do I care?** you dare not.

For if you should tell of me, **I would meet with you.**

Nay indeed they will **hast you presently**, if the place be far enough out of every bodies sight.

F Truly when one of them found me lately in a by-corner, he gave me two checks upon either cheek, and presently ran away.

M And what did you in the mean time, I pray you?

F Why do you ask? It was so suddenly done, that I could scarce see the fellow.

M But how are we come so quickly and leisurely to the school?

F So it is usually wont to fall out to them that are talking together.

Come, let us go in without any noise or stir, that we do not hinder them that are at their books.

Col. 36. *Probus, Amiculus.*

Whence bring you that

Quod si dixeris, *Deferam te ad praeceptorem*, aut ad observatorem; oh! *egone curo?* inquirunt: tu non auderes.

Nam si me accusares, non ferres impune.

Imò verò te continuo verberabunt, si locus erit semotus ab arbitris.

60 Profecò quum quidam eorum me nuper ostendisset in quodam recessu, impexit mihi in utramque malam duos ingentes colaphos, & aufugit continuo.

Quid tu, quæso, interea?

Quid istud queris?

Tam istum subitum fuit ut vix hominem, aspicere potuerim.

Sed qui tam cito & sensim ad scholam, pervenimus?

Sic fere confabulantibus usu venire solet.

Age, ingrediamur sine murmure & strepitu, ne studentes offendamus.

Col. 36. *Probus, Amiculus.*

Unde adfers istam turtile

little coat (jump-coat)

Cippo?

A From home.

P What will you do with it?

A I will put it on.

P It is not time to change it now.

A When then?

P To-morrow morning, when you rise out of bed.

A Thou givest me good advice, I will tarry.

Col. 37. Antony. Daniel.

A O brave ! I hear your sister is married.

D You heard that which is true.

A Who is her husband?

D A certain Citizen of Lyons, comes of honest parents.

A Is he rich?

D **So is he thought to be,** but yet my father values these things a great deal more; first, that he is a **well-behaved young man:** next, that he is not only a **very good scholar,** but one that loves learning very well; and lastly, that he is one that **fears God truly,** and is a **main professor of Christianity.**

A You ~~are~~ **give me a notable commendation of the young man.**

niculum?

Domo.

Quid vis facere?

5 Volo induere.

Nunc non est mutandi tempus.

Quando igitur?

10 Cras mane quum farges e lecto.

Bene mopes, expectabo.

Col. 37. Antony. Daniel.

Euge! audi vi sororem tuam nupsisse.

Verum, audisti.

Quis est maritus ejus?

5 Quidam civis Lugdunensis, honestis parentibus progenitus.

Estne dives?

10 Sic habetur, sed tamen pater meus hæc longe pluris facit? primum quod ille sit benemoratus adolescens; deinde quod non solum doctissimus, sed etiam bonarum literarum aman-

15 tissimus; denique quod verus Dei cultor, et Christianæ religionis summus observator.

~~Mibi narras egregios adulescentis titulos.~~

- O that happy sister of yours, who by God's blessing hath got such an Husband?
- D Truly you may not unjustly call her happy, if she can but ever acknowledg that blessing so as to remember always that it came from Gods goodness and therefore to give him everlasting thanks for it.
- A I believe she will do it.
- D So I hope indeed; for she hath been always instructed so by her Parents in the **Christian Religion**. But now my occasions at home call me back to another place, Therefore farewell my *Anthony*.
- A And fare you well too, now sweet *Daniel*!
- D Would you have any thing?
- A That you would have me very heartily commended to all your friends, especially to your Father and Mother, and the new married wife her self; and tell her that I wish her much joy of her happy wedding.
- D Truly I will do that, and with all my heart too.
- Col. 38. Henry. Gerard.*
- H I did not see you to day at
- O felicem sororem tuam quæ Dei beneficio talem virum nacta est!
- 25 Felicem sanè haud abs re dixeris si, quidem bonum illud perpetuò sic agnoscat ut semper meminerit ex Dei bonitate profectum esse, ob idque immortales agat eidem gratias.
- 30 Credo id facturam. Ita spero quidem; sic enim à parentibus instituta est in Doctrinâ Christianâ.
- 35 Sed me jam aliò revocant domestica negotia.
- 40 Ergo vale, mi *Antoni*.
- Tu quoque bene vale, suavissime *Daniel*.
- 50 Nunquid vis?
- 50 Ut verbis meis dicas, salutem plurimam tuis omnibus, præcipuè patri matrique, & ipsæ novæ nuptæ; meque illi gratulari fassum illud conjugium.
- Ego vero id faciam, & quidem libentissimè.
- Col. 38. Henricus Gerardus.*
- Hodie se non vidi in con-
- the

the sermon, what means that?

G I know not what it should mean, yet I was there.

H Tell me what you have remembered.

G It belongs not to you to call me to an account.

H Truly I do not require it. But I ask you that, that we may confer together for our memories sake.

G I rather choose now to call to my mind by my self. You shall hear me if you will, when the master shall ask us before dinner.

H What harm would it be, if we should confer among our selves about that matter?

G It would be no harm. I confess: but I have no list to it now. (then:

H Your list rules you
G Let me alone, why do you trouble me?

H Truly I let you alone; but hear me but one word. It doth not become a boy to be perivish.

G Nor doth it become a boy to be so troublesome.

Col. 39. Rublius. Lepusculus.

R What have you done with my ruler?

L I left it in the upper gallery.

cione, quid illud sibi vult?

5 Quid sibi velit nescio, ego tamen interfui.

Narra mihi quæ mandasti memoriæ

10 Non est tuum à me rationem exigere.

Ego quidem non exigo; verum id rogo, ut memoriæ causâ conferamus unâ.

15 Malim nunc solus recordari.

Audias me (si voles) quum præceptor ante prandium nos interrogabit.

20 Quid mali esset si nunc inter nos de ea re conferamus?

25 Nihil mali esset, fateor; sed nunc mihi non libet.

Tua igitur te libido regit. Omitte me; cur molestus es?

30 Omitto sanè; sed audi unum verbum, non deceat puerum esse morosum.

35 Nec puerum deceat esse tam molestum.

Col. 39. Rublius. Lepusculus.

Quid fecisti de regula mea?

Reliqui in pergula superiore
L 4 Why

R Why have you left it?
 L I forgot it.
 R It is not well done; but thus
 you use commonly to do
 when any thing is lent you.
 L I am sorry for my ne-
 gligence.
 R It is not enough to be
 sorry unless you would
 alter your manners.

L I will pray to God that he
 would change them for
 me.

R If you be wise, else no body
 will lend you any thing
 hereafter.

L I thank you that you ad-
 vise me so kindly.

R Go now and fetch my ru-
 ler for I want it to rule
 my paper with it.

Now I am going.

L Bring it to me in my cham-
 ber.

R You shall have it presently.

Col. 40. Emericus Baldus.

E Why do you laugh to
 your self?

B What is that to thee?

E Because perhaps you laugh
 at me.

B How canst thou to sus-
 pect to mock?

E Because you are a naugh-
 ty boy.

B Truly we are all naught;
 but I am not worse than
 you.

Cur eam reliquisti?

Oblitus sum.

Non recte factum; sed tu
 sic fere soles, si quid tibi
 fuerit commedatum.

Piget me negligentie mee.

Non satis est dolere, nisi mo-
 res mutare velis.

Deum precabor, ut mihi
 mutare velit.

Si sapias, alioqui nemo tibi
 posset commodare vo-
 ler.

Habeo gratiam, quod me
 tam amice monueris.

I nunc petiit meam re-
 gulam, et ostendit ea mi-
 ni opus adducendas in

Charthasinas.

Nunc eo.

Refer ad me in cubiculum;
 Mox habebis.

Col. 40. Emericus Baldus.

Cur solus ridem?

Quid tu?

Quia fortasse rides me.

Unde tibi suspicio?

Quia malus es.

Omnes quidem mali sumus;
 at ego te peior non sum.

Doth

Doth no body laugh then
unless he laugh at some
body?

I do not mean so; but he
that laughs to himself
(as I have often heard)
is either a fool or think-
eth some mischief.

I know not whose saying
that is, but whose soever
that is, it is not always
true: yet I take your ad-
monition in good part, and
advise you too, as well
as you do me, that you
would have a care you
be not suspicious;

For fearful and suspect'd
persons with most sor-
dear, as it is in our mo-
ral verse.

I remember it: Neverthe-
less I take your admoni-
tion in good part.

Col. 41. Nathan. Mercurius.

Whence come you?

From home.

What are they doing at
your house?

It makes no matter to you.

I confess it but we use com-
monly to ask our friends
thus, just as if we should ask

How do you? **How** go
all things with you?

It doth not become one
to inquire overmuch

Nemo igitur ridet, nisi ali-
quem irideat?

*Non sic intelligo; sed qui
solus ridet (ut saepe audi-
vi) aut stultus est, aut ali-
quid mali cogitat.*

*Ista sententia cujus sit, ne-
scio; sed cujuscunque sit
non est perpetuo vera:
tamen admonitionem tu-
am in bonam partem ac-
cipio, teque moneo vicif-
sim ut credas suspectus
esse; Nam timidus & sus-
pectus aptissima mors est,
ut est in morali nostro
carmine.*

Memini. Boni tamen con-
sulo admonitionem tuam.

Col. 41. Nathan. Mercurius.

Unde venis?

Domo.

Quid agitur domi vestrae?

Nil tui refert.

*Fateor, sed familiares sic
rogare fore solent, pe-
rinde quasi rogemus, Ut
valetis? quomodo se ve-
stra res habent?*

*De re aliena nimium percon-
tari non decet.*

after

after another bodie's
matters.

N I hold my tongue; but you
seem to me to be over-
wise respecting your age

M I say nothing of my own,
I have heard it often.

N I thank you, that you ad-
vise me so friendly; here-
after by Gods blessing, I
will take heed of play-
ing the fool.

M So you shall be wise by lit-
tle and little.

Col. 4. 2. Humber. Platinus.

H Ho, you sirrah, the master
is here.

P What then?

H Look back at him.

P Why so?

H That you may put off your
hat to him, and salute
him as he comes.

P It becomes me to do so:
but I was thinking
of another thing.

H Hold your peace.

Col. 4. 3. Pontanus. Marh.

P Whence came you?

M From abroad.

P What went you out for?

M To make water.

P What like weather is it?

M Misty.

P Doth it thaw?

15 Taceo; sed *videris mihi
pro aetate nimis sapere.*

*Nihil meum dico; id audi-
vi saepe.*

20 Habeo gratiam, quod me a-
deo amice moneas; post-
hac, adjuvante Deo, cave-
bo ineptus esse.

25 Ita paulatim sapias.

Col. 4. 2. Humber. Platinus.

Heus tu, præceptor adest.

Quid tum?

Respice ad illum.

5 Quamobrem?

Ut ei caput aperias & ve-
nientem salutes.

10 Ita decet facere, sed aliud
cogitabam.

Tace.

Col. 4. 3. Pontanus. Marcus.

Unde redis?

Foris.

Cur exieras?

Redditum urinæ.

5 Qualis est cæli facies?

Nebulosa.

An regelat?

M The frost doth so gibe
again, that the snow be-
gins wholly to melt.

P And what doth it rain too?

M I felt something drop
from above.

P Perhaps from the house-
eaves as you went along.

M Nay, I know it was from the
clouds, and if you do not
believe me look your self.

P As if I may not believe
you in such a small
matter.

M Why then did you seem to
make a question?

P That I might have a little
more talk with you (that?

To what end serves

M To exercise the Latin
P tongue.

M But in the mean time we
oft speak idle words,
from which Christ hath
commanded us to abstain
altogether.

P You are quite mistaken
in the meaning of the
commandment.

M Why say you so?

P Because it is not idle talk
which hath reference to
any instruction, especially
when we treat of good
and honest matters; such
as are the works of God
in natural things.

M Methinks you are in

10 Sic resolvitur gelu, ut nives
omnino liquefiant.

15 Etiamne pluit?
Sensit aliquid supernè desil-
lare.

Fortasse in transitu, stillici-
dia tecti.

Imo è nubibus, scio, quod
si non credis, vide tu ipse.

20 Quasi ego tibi non credam
in re tantilla.

25 Cur igitur dubitare videba-
ris?

Ut pluribus verbis tecum
fabularer.

Quorsum id pertinet?

30 Ad Latinum sermonem ex-
ercendum.

35 Sed interim sæpe otiosa
verba dicimus, à quibus
omnino abstinendum
Christus præcepit.

Totà erras viâ in præcepti
intellectu.

40 Cur istud dicis?

45 Quia non est otiosus sermo
qui ad aliquam institutio-
nem refertur, præsertim
ubi agitur de bonis & ho-
nestis; qualia sunt Dei
opera in rebus naturali-
bus.

Videris mihi rectè sentire;
the

the right of it; and
therefore I am willing
to be of your mind.

P But so much for this.
We must presently fall
in hand with another
business.

M Well, let us give over.

Col. 44. Trolleanus, Bolanus.

T Do you know what a
clock it is?

B I do not certainly; but
I see it is almost sup-
per-time.

T Who is me poor boy, I have
forgotten to go to my
Mother as she bid me.

B Run, run, you will come
in time to sup at home.

T You do well to put me in
mind; I will go and leave.

B Look you where the Usher.

T He is here in good time.

Col. 45. Rowland, Longius.

R What do you say of the
penknife which I bought
you three days ago; is it
good enough?

L Yes indeed it is a very good
one; but (wo is me poor
wretch) I had like to
have lost it.

R How now, what say you?
how came that to pass?

L As I came from abroad, it
dropt from me in the street

proinde facile tibi assen-
tior.

Hec hactenus.

Instat nobis aliud negotium.

Agē, desinamus.

Col. 44. Trolleanus, Bolanus.

Scitu quota sit hora?

Non certum scio, sed video
instare cœne tempus.

Me miserum! Oblitus sum
adire matrem, quæ ius-
serat.

Curre, curre, opportunè ve-
nies, ut cœnes domi.

Rectè mones, eo rogatum
veniam.

Eccum hypodidasculum.

Optime adest.

Col. 45. Rolland, Longius.

Quid ais de scalpello quod
emeram tibi nudiustertius?
cuius satis bonum?

Ino vero est optimum; sed
me miserum! parum ab-
fuit quia perdideram.

Eho, quid ais? quomodo id
accidit?

Cum redirem foris, incide-
rat mihi in vico. Whence

- R Whence did it drop?
 L Out of my sheath which I had indifferently left open.
 R How did you get it again?
 L I set up a Siquis presently on the gate, and after dinner a boy of the sixth form brought it me again.
 R I wish they were all as faithful that find things that are lost.
 L Truly there are but few that will make restitution, if it be a thing of any value.
 R And yet it is particularly commanded by the word of God.
 L What else for it is a kind of theft if one keep another mans thing when it is found, if so be he know to whom it should be restored.
 R But most men think they may lawfully keep whatsoever they find after it be lost.
 L Truly they are very grievously mistaken.
 R But (that we may return to our former speech) what gave you the boy that had found your pen-knife?
 L I gave him a Quince, and some Walnuts, moreover I commended him and advised him in a word or two that he should do so always.
- Unde exiderit?
 E theca mea, quam imprudenter apertam reliqueram.
 Quomodo recuperasti?
 Affixeram statim circulum aulæ janitæ. Post prandium quidam puer sextæ classis mihi retulit.
 Utinam omnes ita fideles essent qui res amissas reperiunt.
 Profecto pauci sunt qui restituant, si modo sit res alicujus pretii.
 Et tamen id verbo Dei nominatim præcipitur.
 Quidni? est enim fieri speciosus si quis rem alienam inventam retineat; modo discant cui reddenda sit.
 At plerique putant se jure possidere quicquid amissum invenerint.
 Errant illi quidem gravissime.
 Verum (ut redamus ad inceptum sermonem) quid dedisti puero, qui scalpellum tuum invenerat?
 Dedi sextantem, & nuces aliquot juglandos laudavi præterea & paucis admonui idem semper esse faciendum. You

- R You have done very well :
for so he may be more wil-
ling to restore a thing an-
other time if he find it.
- L But what if you had lost it? 50
- L I would have taken it in
good part, and have
bought me another
- R Would you have taken it
patiently?
- R Verily not without some 55
grief?
- Therefore not patiently :
But I will not press you
too straightly.
- L We are no **Divines**
- R What then?
- L **Young Grammarians**
- R And very unskilful ones
indeed.
- L We ought so much the
more diligently to pray
to God; that by his Gos-
pel he would free us from
the darkness of ignorance
wherein we have lived , 70
and do live as yet.
- R Truly we should do that
if we obey those holy ad-
monitions, which we hear
every day from the Ma-
ster, and oft-times from
the Preachers, the Mini-
sters of God's Word.
- L See how much the losing
of my Pen-knife hath
done us good.
- R Because of that, I congra-
tulate with you double :
- Rectè fecisti, sic enim li-
bentius reddat alias, si
repeterit.
- Sed quid si perdidisses?
Æquo animo tulissem; &
mihi emissem aliud.
- Itane æquo tulisses animo?
- Certe non sine aliqua mo-
lestia.
- Non igitur æquo animo :
sed nolo te arctius urgere.
- 60 Non sumus *Theologi*.
Quid ergo?
Grammaticuli.
Et quidem imperiti.
- 65 Tanto diligentius Deum
precari debemus, ut per
Evangelium suum nos li-
beret ab ignorantie tene-
bris, in quibus versati su-
mus & adhuc versamur.
- 70 Id vero faciemus si sanctis
admonitionibus parea-
mus, quas audimus quoti-
die à præceptore & sæpe
à contentionatoribus, divini
verbi administris.
- Vidi quantum profuerit
nobis scalpelli mei amif-
sio.
- 80 Ob eam rem tibi duplici-
ter congratulor; pri-
mò,

first that I have bought it
well for you; and secondly
that you have found it
again after it was lost.

I thank you my Rowland.
But the praise and thanks
be to our heavenly fa-
ther.

Amen.

Col. 46. *Mercarius. Calvinus.*

Me thinks you are not o-
ver hastie.

Indifferently.

What if you mend me two
or three pens?

It may suffice you, if I mend
you one for the present.

Are they new ones?

They are new ones indeed,
but ready for the mend-
ing.

For I have already shav'd
them; I have cut off the
tops, and pull'd off the
feathers.

Let me see them: truly
they are exceeding good
ones, and very fit to
write withal.

How know you that?

Because they have a large
quill, hard and shining:
for those that are soft
and have a shorter
quill are not fit to
write withal. (well.

I am glad I bought them

That is not amiss; but for

mum quod tibi rectè e-
merim; deinde, quod
amissum recuperaveris.

Habeo tibi gratiam, mi
Rolande.

Quin patri nostro celesti
sit laus & gratiarum actio.

Amen.

Col. 46. *Mercarius. Calvinus.*

Mihi non videtur nimis oc-
cupatus.

Mediocriter.

Quid si mihi exacuas duas
aut tres penas?

Satis sit tibi, si unam a-
cuero in presentia.

Suntne novæ?

Novæ quidem; sed paratæ
usque dum occurrantur.

Jamenim levigavi, caudam
resecidi, detraxi plumulas.

Ostende: professio sunt
optima, & ad scriben-
dum optissima.

Unde istud nosti?

Quia sunt causa amplissimo
& nitido: nam molles &
que caulem habent brevi-
orem parum sunt ad scri-
bendi usum utiles.

Gaudeo me utiliter emisse.
Non abs re; sed quanti?

how

- how much bought you them?
- M** I gave two farthings (or doits) for these three.
- C** Then you bought them for two deniers (or pennings or neghen-mankeis) a piece.
- M** The matter is apparent.
- C** It is but a small rate considering the goodness of the commodity.
- M** Of whom did you buy?
- C** Of a certain pedler (thief). They are sold severally & not so good, by this town's merchants for (quitees, or) doubles a piece.
- M** And yet they are sometimes sold to say they cost them more at Lyons.
- C** That is commonly the custom of merchants; for they get no profit, unless they sell abundantly, as Cicero saith.
- M** But go too, that I may stay you no longer; let us mind what we have in hand.
- C** I shall have dispatch'd presently; mind me diligently that you may learn once.
- M** I look very inexcusable, but I had need of a little longer time.
- C** That then shall be done in my chamber, if you will come and see me at any time.
- M** At what time?
- Pro his tribus dedi quadrantes quos singulas igitur binis emissi denariolis.
- Res apparet.
- Est vile pretium pro re bonitate.
- De quo emissi.
- De quodam pecuniorum. Apud huius oppidi mercatores singulas, & quidem minus bonæ venduntur sextantibus.
- Et tamen audent interdum dicere pluris sibi costare Lygdum.
- Ea fere est mercatorum consuetudo; nihil enim proficiunt nisi admodum venduntur, ut ait Cicero.
- Sed age, ne te diutius remoretur, agamus quod instat.
- Cito expedio, aspice me diligenter, ut discas aliquando.
- Aspicio interis oculis; sed mihi opus est spatio paulo longiore.
- Istud ergo fiet in cubiculo, si quando me velis invifere.
- Quo tempore?
- After

C After the giving over the school, that is, at nine a clock in the morning. or four in the afternoon.

Now you have two pens, well fitted (unless I be deceived) for your use.

You shall keep this third safe and sound for you against another time.

M Take it you, if you please.

C No, but keep it for your self, I have now brought me from home.

M I give you all possible thanks; fare you well.

C God keep you in safety. But heark you, do not spare for my labour at any time.

M Do you also make use of me and any thing that is mine, if need be, as well as I do. Again farewell.

Col. 47. Puteanus, Buerla.

P Whence came you even now?

B Out of the Kitchen.

P What went you thither for?

B To warm my self.

P I believe, you had rather be in the kitchen; than in the school; had you not?

Post scholæ missionem, hoc est, horâ nonâ matutinâ vel quartâ pomeridianâ.

65 Nunc habes duas pennas recte (ni fallor) in usum tuum accommodatas.

Hanc tertiam in aliud tempus tibi integram servabis.

70 Accipe tibi si placet.

Quin tibi serva, domo adferuntur mihi satis multæ.

75 Ago tibi quas possum gratias; Vale. (Deus.)

Incolumem te conservet Sed heus; ne parcas unquam labori meo.

80 Tu quoque & me & rebus meis vicissim utere, si quid opus fuerit. Iterum vale.

Col. 74. Puteanus, Buerla.

Unde veniebas modò?

E culina.

Quid illuc iveras?

5 Ut me calefacerem.

Tu, credo, libentius es in culina, quam in schola; nonne?

M

No

- B No wonder; there is no fire
in the School, as there is
in the Kitchen.
- P Go thy way, thou art wise
enough.
- B I wish I were as wise in ho-
ly things, as in the care
of my body.
- P See you get wisdom.
- B How ?
- P By study, care, labour, and
diligence.
- B **I am not sparing of my
labour.**
- P You do well, **but we must
tarry a time;** in the
continuance whereof all
things are done ; in the
mean time we must pray
to God daily.
- B You advise me fair: I wish
he would promote our
studies to the glory of
his name.
- P He will do it, if we go on
diligently to worship him.

Col. 48. Puteanus. Capusius

- P **What are you musing
with your self, Capusius?**
- C I would willingly go home;
That I may recreate my self
a little these few days
with my Mother.
- P **What hindreth that you
cannot go ?**

Nihil mirum ; in scholâ
non est ignis sicut in cu-
linâ.

Abi, sapias.

Utinam tam saperem in di-
vinis rebus, quam in curâ
corporis.

Fac sapias.

Quomodo ?

Studio curâ, labore, & di-
ligentiâ.

Non parco labori.

Recte facis ; *sed est tempus
expectandum*, cujus pro-
gressu fiunt omnia: inte-
rim precandus est Deus
assidue.

Bene mones; utinam studia
nostra promoveat in glo-
riam sui nominis.

Id faciet si pergamus eum
colere diligenter.

Col. 48. Puteanus. Capusius

Quid tecum cogitas Capusi?

Libenter irem domum ;
Ut me his diebus parumper
recrearem cum matre.

Quid obstat quô minus eas?

C The master will not give me leave.

P He takes a better order for you than you are aware of.

C How?

P For in the interim you would lose much time, and when you come again you would be sorry.

C Do not I say true?

P Indeed, it is so.

C Tarry then, If you be wise.

I will take your counsel, because I think it is good.

P I would not willingly give you bad counsel.

And I wish what I perswade you to, may succeed well with you.

I hope it will do so, God-willing.

Præceptor non vult per-mittere.

Melius tibi consulit, quàm ipse putas.

Quomodo?

Nam interea perderes multum temporis, & quum rediisses tibi doleret.

Nonne verum dico?

Profectò, sic est.

Mane igitur, sic sapis.

Parabo tuo consilio, quia mihi rectum videtur.

Nollem sciens malum tibi consilium dare.

Atque utinam quod suadeo succedat tibi prospere.

Spero ita fore, Deo volente.

Col. 49. Martialis. Blancus.

Col. 49. Martialis. Blancus.

M How much mōny have you?

P **A farthing qu.** but how much have you?

M Not so much.

P How much then?

M But one farthing.

P Will you lend it me?

M I have need of it.

P For what use?

M To buy Paper.

Quantum habes pecuniæ?

Assen cum semisse: tu vero?

Non tantum.

Quantum igitur?

Unicum assen.

Vis mihi dare mutuo?

Est mihi opus.

In quem usum?

Ad emendam chartam.

- B I will give it you again to day.
- M You should have said with-
all, by the help of God.
- B So our master teacheth us
out of God's word: but
**I cannot use my self
to it.**
- M See you do use your self
to it.
- B How shall that be done?
- M If you oft consider, that we
so depend upon God that
we can do nothing with-
out his help.
- B You give me good counsel.
- M Such as I would have to be
given to me.
- B But (that we may return to
our purpose) will you
lend me that farthing?
- M I wonder, that you ask to
borrow, that have more
than I?
- B There is a scholar that
comes this way, that of-
fers a book to sell.
- M And what then?
- B I had a mind to buy it, be-
cause **he offers it cheap-
er than our bookseller.**
- M Take it; but, I pray you
how will you restore it so
quickly?
- B After supper I will go home,
and beg it of my mother.
- M What if she would not
give it you?
- Hodie reddam tibi.
- Addendum fuit, Deo ju-
vante.
- 15 Sic docet praeceptor ex
verbo Dei: sed non possum
assuescere.
- 20 Fac assuescas.
- Quomodo id fiet?
- Si saepe cogites, nos à Deo
sic pendere, ut nihil possi-
mus sine ejus auxilio.
- 25 Bonum mihi das consilium:
Quale mihi dari velim.
- 30 Sed (ut ad propositum re-
deamus) dabis mutuò i-
stum assem?
- Miror te mutuò petere qui
plus habes quam ego?
- 35 Est quidem scholasticus
hic transiens, qui librum
venalem ostendit.
- Quid tum?
- 40 Cupiebam emere; quia vi-
lius indicat, quam noster
bibliopola.
- Accipe; sed, quaeso, unde
tam cito reddes?
- 45 A coenâ ibo domum ut à
matre petam.
- Quid si dare nolit.

B **She will not stand up=**
on it, when I shall shew
her the book.

Col. 50. Montanus,
Eusebius.

M **How old are you?**
E Thirteen, as I have heard
my mother say; but how
old are you?

M Truly I am not so old.
E How old then?
M I want one year of you.
E You are twelve years old
then.

M **It is an easie thing to**
guess.

E But what year is your bro-
ther going on?

M The fifth.

E What say you? he can talk
Latin already?

M Why do you wonder at it?
we have ever a school-
master at home, that is
both learned and dili-
gent; he doth teach us to
speak Latin: he speaks
nothing in English, unless
it be for explication sake
of something; moreover
we dare not speak to our
father, unless it be in La-
tin. (gliff then?)

E Do you never speak En-

M Only with my Mother, and
that at a certain hour,

*Nihil cunctalitur, cum li-
brum ostendero.*

Col. 50. Montanus.
Eusebius.

Quot annos habes?

Tredecim, ut à matre acce-
pi; tu vero?

5 *Equidem non tot habeo.*

Quid igitur?

Deest unus.

Sunt ergo duodecim.

10 *In promptu est ratio.*

*Sed frater tuus quorum
agit annum?*

Quintum.

15 *Quid ais? jam Latine lo-
quitur?*

*Quid miraris? semper ha-
bemus domi pædagogum,
& doctum & diligentem;
20 et semper nos Latine lo-
qui docet: Nihil Angli-
cum effert, nisi aliquid
declarandi causâ; quin-
etiam patrem non aude-
mus, nisi Latine alioqui.*

25

(loquimini?)

30 *Nunquam igitur Anglice*

*Solum cum matre, idque
certâ quâdam horâ quum*

M 3

when

when she bids us to be called to her. (mily?)
 E What do ye with the fa-
 M We have seldom any speech
 with the family, and that
 only, as they pass to and
 fro, and yet the servants
 themselves speak to us in
 Latin.

E What do the maids?
 M If at any time we have
 need to speak with them,
 we make use of the
 vulgar tongue, as we
 are wont to do with my
 mother her self.

E O happy boys ye, that are
 taught so diligently!

M Thanks be to God, by whose
 blessing we have a father
 that takes care we should
 be so curiously taught.

E Certainly the praise and
 honour of that matter is
 due to our havenly Fa-
 ther alone.

M But what do we?

E Now I hear the bells
 a calling.

M Let us make hast them.

Col. 51. Sylvius. Lewis.

S Why do you look so hea-
 vily upon it, Lewis?

L I am sick.

S What sickness is it?

illa nos ad se vocari ju-
 bet.

Quid agitis cum familiâ?
 Cum familia rarus est no-
 bis sermo, & quidem tan-
 tùm in transitu & tamen
 famuli ipsi nos Latine al-
 loquuntur.

Quid ancillæ?

Si quando usus postulat, ut
 eos colloquamur, utimur
 sermone vernaculo, ut so-
 lemus cum ipsa matre.

O vos felices, qui tam di-
 ligenter docemini?

Est Deo gratia, cujus dono
 patrem habemus qui cu-
 ret nos tam accurate eru-
 diendos.

Certe ejus rei laus & honor
 unico cœlesti patri debe-
 tur.

Sed quid agimus?

Nam audio recitari catolo-
 gos.

Ergo festinemus.

Col. 51. Sylvius. Ludovicus.

Quid tristis es, Ludovice?

Ægroto.

Quid morbi est?

L I know not.
 S But nevertheless is your sickness troublesome to you?
 L Not very much, I thank God
 S **What pains you?**
 L My Head.
 S What? all your head?
 L No indeed.
 S What part then?
 L I cannot tell the name of it
 S Is it the crown of your head?
 L It is not.
 S What then? whether the forepart, or the hinderpart of the head?
 L This part of the head before.
 S It is the forepart of the head then.
 L What shall I do then?
 S **Rest you, and you will be well by and by.**
 For so I have heard of my mother, that **there is no presenter remedy for head-aches than rest.**
 L But there are sundry diseases of the head.
 S And perhaps sundry remedies; but what is more easie than to try that which I told you?
 L I hope, **It will not hurt me to make tryal.**

Nescio.
 Sed ramen estne gravis morbus?
 5 Non admodum, gratia Deo.
 Quidnam tibi dolet?
 Caput.
 Quid? totumne caput?
 10 Non certe.
 Quæ pars igitur?
 Nescio nomen.
 Estne vertex?
 15 Non est.
 Quid ergo? utrum sinciput an occiput?
 20 Hæc pars anterior.
 Est ergo sinciput.
 Quid igitur faciam?
 25 Quiesce, bene mox sanus eris.
 Sic enim à matre accepi, nullum esse præsentius remedium capitis doloribus quam quietem.
 30 Atque varii sunt morbi capitis.
 Et varia fortasse remedia;
 35 sed quid est facilius quam id tentare quod dixi tibi?
 Experiri quidem nihil (ut spero) nocebit.

- But where shall I rest ?
 S At your house, in bed.
 L My mother will not let me.
 S Yes, if you say you are not well.
 L But she will think that I dissemble.
 S It may be so; but why do you doubt to make trial?
 L It is good counsel.
 S Make use of it, if you will.
 L I shall truly.
 S Indeed, if you be wise.
 L But one thing remains.
 S What is it?
 L **I must get leave of the master.**
 S Go to him and ask.
 L What if he will not give it me?
 S Yes, he will grant it you very easily.
 L How know you that?
 S Because he is apt enough to believe us, except them that have sometimes deceived him.
 L I never deceived him to my knowledge.
 S Go confidently then.
 L Now I go.
 S But do you hear, first be-
 think you what you are
 to do, that you do not
 make a stand as you
 speak.
- Sed ubi quiescam ?
 Domi vestra, in lecto.
 Mater non sinet.
 Imò, si dixeris te ægrotare.
 Atqui me putabit simulare.
 Fieri potest; sed quid dubitas periculum facere ?
 Bonum Consilium.
 Utere, si vis.
 Faciam profectò.
 Enimverò, si sapias.
 Sed unum restat.
 Quid est ?
 Imperanda à preceptore
 venia.
 Adi, & pete.
 Quid si nolit dare ?
 Imò, facillime.
 Qui scis istud ?
 Quia satis est credulus nobis,
 nisi qui aliquoties illum
 fefellerunt.
 Nunquam sciens illum fefeli.
 Ito igitur fidenter.
 Nunc eo.
 Sed heus, meditare quid sis
 acturus, ne forte loquendo
 hæreas.

L You advise me well ;
**I will not come unpro-
 vided.**

Col. 52. *Paul Timothy,
 and Solomon the judge.*

P *Timothy*, you come to me
 at a wish; I sought some-
 body to strive with me ;
 but they all run to strive
 who can play ; but what
 say you ?

T What should I rather chuse
 than **to strive peaceably**
 with you about our stu-
 dies ?

P But what subject do you
 desire to strive about ?
 About reading *Tullys* *Epi-*
stles ?

T I had rather about *Cato*.

P Why so ?

T Because I want some les-
 sons to get by heart out
 of *Tully*.

P For you know I have been
 sick almost two **Weeks**.

T I do remember it.

P Would you have us say
 then the second book of
 moral distichs ?

T It is too long for this hour.

P Why so ?

T Because we must play some-
 while, that we may exer-

Bene mones ;
Non accedam imparatus.

Col. 52. *Paulus, Timotheus,
 Solomon iudex.*

Optatus mihi ades, *Timo-*
thee; quærebam qui me-
 cum certare vellet ; sed
 omnes ad lusus certamen
 currunt ; tu verò quid
 ais ?

Quid ego malim, quam te-
 cum de nostris studiis *pa-*
cifice contendere ?

Sed quid petis certandi ar-
 gumentum ? an de repe-
 tendis *Ciceronis* *Epistolis* ?

Malo de *Catone*.

Quamobrem ?

Quia restant mihi ediscen-
 dæ aliquot prælectiones
 de *Cicerone*.

Scis enim me ægrotasse fe-
 re duas hebdomadas.

Memini.

Vis igitur dicamus sectun-
 dum librum moralium di-
 sticorum ?

Est longus nimis in hanc
 horam.

Quid ita ?

Quia nobis aliquamdiu lu-
 dendum est, ut corpus ex-

cise

- cise ourr body to preserve health.
- P Let us say the third book then, because it is the shortest.
- T But I will have some body to be judge.
- S Salomon is here ready at hand, who doth follow me for that purpose.
- T Salomon, will you hear us then?
- S What are you to say?
- T The third book of Moral Distichs.
- S Will you not say by turns one unto another?
- T Yes, either of us his Distich.
- S But (that you may not mistake your selves) boys, I will not hear you as a judge.
- P Why not?
- S Lest perhaps the one of my friends be offended with my censure.
- T Wherein then will you be a helper to us?
- S I will diligently mark both your mistakes in a little paper; and afterwards you shall carry them to the master to know his mind.
- T What shall be done then?
- S He shall adjudge the victory and the reward to whether he shall think good.
- ceamus ad valetudinem conservandam.
- Dicamus ergo librum tertium, quia est brevissimus.
- 30 Sed judicem volo.
- Præsto est Salomon, qui me ob eam rem sequitur.
- 35 Vis igitur, Salomon, audire nos?
- Quid dicturi estis?
- Tertium librum Moraliū Distichorum.
- 40 Nonne alternis dicetis?
- Scilicet, suam uterque Distichum.
- 45 At pueri, (ne erretis) nolo vos audire tanquam judex.
- Cur non?
- 50 Ne forte meâ sententiâ alteruter amicorum offendatur.
- In quo igitur nobis eris adjutor?
- 55 Narabo in chartulâ diligenter utrique lapsus; deinde referetis ad præceptorem.
- 60 Quid tum fiet?
- Ille, utri videbitur, & victoriam & præmium adjudicabit.

P You will be only our witness then.

S I mean so.

T **Truly I think it would be a very good course. And I like it passing well.**

S **But there is one thing behind.**

T What is that?

S Will you besides your apparent faults, have your **sicks and hammerings** noted?

T So the masters orders about this matter do require.

S **Give me a book in my hand,** that I may be more sure to observe.

P **Take my Book.**

T Should I begin?

P It is but fair, because I dared you.

T Salomon, hear me, I pray, but diligently.

S But do you have a care you say not negligently.

T Reader, if thou this verse away wouldst bear.

These Rules of living well be sure to hear.

With learning store thy mind, cease not to learn;

Without it none can life from death discern.

Eris igitur nobis tantum testis.

Sic intèllo.

Optima sanè videtur mihi ratio—

Mihi quoque valde probatur.

Sed unum restat.

Quid est?

Vultisne præter lapsus manifestos, *hesitationes* etiam notari?

Sic volent præceptoris leges super hac re.

Dare mihi librum in manum, ut certius observare possim.

Tene meum.

Incipiamne?

Æquum est, quia tu à me provocatus es.

Audi, quæso, Salomon, sed diligenter.

Tu vero cave dicas negligenter.

Hoc quicumque velis carmen cognoscere, Lector.

Hæc præcepta feres quæ sunt gratissima vitæ.

Instrue præceptis animum, nec discere cesses.

Nam sine doctrina vita est quasi mortis imago.

Thou

I Thou shalt get good by't ;
but if thou it scorn,
Thou mak'st thy self, not
me that write, forlorn.

P When thou liv'st well, mind
not what lewd folk say :
It is not in our power their
tongues to say.

*And thus they go on to the
end of the third book.*

Col. 53. Dennis.
William.

D You are welcome home
William, **when** came
you out of the country?

G Yesterday afternoon.

D What did your mother?

G As she took me along with
her, so she brought me
back.

D Did she not **come on**
horse= back?

G Yes, and that of an **am=**
ble too.

D But what did you?

G Do you ask me what?

I was her **foot=boy**.

D Was not **the toil of the**
journey troublesome to
you?

G **There was no way dif=**
ficult to me, I had such
a mind to return to the
City.

*Commoda multa feres; sin
autem sereviris illud,
Non me scriptorem sed te ne-
glexeris ipse.*

95 *Cum rectè vivas, ne cures
verba malorum:*

*Arbitrii nostri non est quid
quisque loquatur.*

110 *Sic pergant ad finem usque
libri tertii.*

Col. 53. Dionysius,
Gulielmus.

Gratulor tibi reditum, Gu-
lielme; *quando rediisti*
rure?

Hic post meridiem.

5 *Quid mater?*

*Quemadmodum illa me se-
cum duxerat, ita reduxit.*

Nonne venit in equo?

10 *Et quidem solutario.*

Tu vero?

Quid rogas?

15 *Eram illi à pedibus.*

*Non tibi fuit molestus la-
bor itineris?*

20 *Nulla mihi fuit via diffici-
lis, adeo erat jucunda in
urbem reditio.*

Why do you ask ?

I was loth to come on=
horse-back.

D How far is your country-
house off hence ?

G Four miles : and those not
very long ones neither.

D But enough concerning
your return.

Let us now do something
else.

Have you been mindful of
your promise ?

Are you come again emp-
ty ?

G I have brought as many
grapes as I could.

D How many then ?

G A little hand-basket full.

D Whoo ! a little basket full !
For no body but your self
then ?

G Yes, for us two.

D What ? so little for two ?

G The strength of my lit-
tle body was able to
carry no more.

But if I had been strong, I
would have brought as
many as an ass could
carry.

For my mother was wil-
ling to give me leave.

D How could I wish that I
had been there !

G I and my mother wanted
you exceedingly.

Quid quæris ?

Noluisssem eques venire.

Quantum distat hinc villa
vestra ?

Quatuor milliaribus, iisque
non admodum longis.

Sed jam satis de reditu ?

Nunc aliud agamus.

Fuistine memor promissi
tui ?

Num redisti vacuus ?

Attuli uvarum quantum
potui.

Quantum igitur ?

Quasillum.

Hui ! Quasillum !

Tibi igitur uni ?

Imò, nobis duobus.

Quid duobus tantillum ?

Non poteram ferre amplius
pro viribus corpusculi
mei

Quod si robustus essem,
asini onus asportassem.

Mater enim facile permit-
tebat.

Quam vellem adiuisse !

Ego & mater te plurimum
desideravimus.

But

But **have a good heart**,
for she hath left a servant
in the Country, who will
come loaden with a very
great basket full, and
then she will give you
good store.

D Aha, now you say as I
would have you, my
William.

Let us go home to our
house.

G I hope you shall see our
basket whole yet.

D O fine boy!
For I had a mind to go to
salute your Mother, whom
I love very well.

G Truly you shall do a thing
that will be very accepta-
ble to her.

D Let us go then.

Col. 54. *Antonie. Bernard.*

A What are you musing on
here all alone?

B I bewail my misery.

A What misery is it that
troubles you?

B Wo is me poor boy! see, we
have changed our form,
and I have no Money to
buy books.

A Doth not your father give
you some?

Sed *esto bono animo!* ea re-
liquit famulum ruri, qui
amplissimâ corbe onustus
veniet: tum illa tibi da-
bit affatim.

Aha, *nunc optata loqueris*,
mi Gulielme.

Eamus domum ad nos.

Videbis *quasillum* nostrum
adhuc (ut spero) *integrum*.

O lepidum caput!
Nam & cupiebam ire salu-
tatum matrem tuam mihi
charissimam.

Profecto illi gratissimum
feceris.

Eamus igitur.

Col. 54. *Antonius, Bernardus*

Quid hic solus cogitas?

Deploro meam miseriam.

Quænam te afficit miseria?

Heu me miserum! ecce, mu-
tavimus classem, nec est
mihi pecunia unde libros
emam.

An non tibi dat pater?

He

B He doth give me some indeed sometimes, but over sparingly.

A He is covetous then.

B That doth not follow.

A What doth hinder him then that he doth not allow you Mony?

B Poverty; besides, when I ask him he wonders that we need so many books.

A That is no wonder, especially seeing he is poor; but in the interim, have a good heart, and **do not trouble your self, I pray you.**

I will endeavour that my father may help you:

For he is willing to bestow upon the poor, especially upon those, whom he knows to be **given to their books.**

B O happy I, if God shall help me by thy means!

A I hope he will help you; but do you in the meantime pray unto him diligently, that he would incline my fathers mind towards you.

B You advise me well; for (as I have often heard out of holy Sermons.)

It is God alone that ruleth and guideth mens hearts.

Dat quidem, sed parcè nimis.

Est igitur avarus.

Non sequitur.

Quid igitur impedit, quominus pecuniam tibi supeditet?

Paupertas; præterea, quum peto, miratur tot nobis opus esse libris.

Nihil mirum, præsertim quum sit pauper; sed interim esto animo bono, *nec te afflictes queso.*

Dabo operam, ut te juvet pater meus:

Libenter enim largitur pauperibus, præsertim iis quos novit *bonarum literarum studiosos esse.*

O me felicem, si tuâ operâ me Deus adjuverit!

Juvabit, ut spero: sed tu interim precare illum diligenter, ut mei patris animum erga te affectum reddat.

Recte mones; nam (ut sæpe audiv è sacris conscientibus.)

Solus est Deus qui hominum corda gubernat ac dirigit.

A It is juſt ſo.

B Farewel good Antony, thou haſt revived me.

A And farewel thou alſo, Bernard.

But I pray thee tell me how much money want you?

B **If I had two ſhillings I ſhould have enough for the preſent.**

A Hold your tongue; you ſhall find God ready to help you to morrow, I hope.

Col. 55. Philip. Vultherius.

P Whither are you going now

V Into the ſtove.

P Why ſo?

V Is ſuch a queſtion to be asked? **do you not feel the cold?**

P **What one of a hundred is there that doth not now feel it when it is ſo bitter?**

But I had rather warm my ſelf in the Kitchen.

V But the maſter hath forbid it.

P I know that well enough; but I will aſk leave.

V Why will you not warm your ſelf in the ſtove?

Ita res habet.

Vale mi Antoni, qui mihi animum reddidiſti.

Tu quoque, Bernarde, vale.

45 Sed die mihi, quaſo, quantum nummorum tibi opus eſt. Si duos haberem decuſſes abunde mihi eſſet in praſentia.

50 Tace, cras (ut ſpero) divinum auxilium ſenties.

Col. 55. Philip. Vultherius.

Quo nunc is?

In hypocaustum.

Quid eo.

Hocceine rogandum eſt? non frigus ſentis?

Quotusquisq; nunc non ſentiat quum ſit adeo acerbum?

10 Sed ego malim me in culina caleſcere.

Atqui praceptor vetuit.

15 Non ignoro; ſed rogabo veniam.

Cur non vis in Hypocausto caleſcere?

The

P I know that well en enough;
but I will ask leave.

V Why will not you warm
your self in the stove?

P The fumes of the Furnace 25
offend my head, which is
otherwise crazy enough.
Whence it comes to pass
that I am soon troubled
with the head-ach. 30

V I have been so too some-
times; but I have used
my self by little and little
to abide the inconveni- 35
ences of the stove.

P And I shall (I hope) use my
self; but it is better to do
that in the afternoons,
when so great heat shall 40
be abated.

But now it is not time to
play the Philosopher here
any longer; for my teeth
chatter with cold al- 45
ready.

Col. 56. Stratanus,
Theobaldus.

S What Trees are there in
your Garden?

T We have a Garden near the
City, in which are herbs
which we eat every day :
and besides there are two

Non ignoro; sed rogabo
veniam.

Cur non vis in hypocausto
calefieri?

Vapores cibari tentant mi-
hi caput, quod alioquin
infirmum satis habeo.

Unde fit ut facile ex capite
laborem.

Ego quoque sic aliquando
fui; sed paulatim assue-
feci me ad ferenda hypo-
causti incommoda. 35

Et ego (ut spero) me as-
suefaciam; verum id præ-
stat fieri horis pomeridi-
anis, ubi tantus æstus de-
servuerit. 40

Sed nunc tempus non est
hic Philosophandi diu-
tius; jam mihi dentes fri-
gore crepitant. 45

Col. 56. Stratanus,
Theobaldus.

Quæ sunt arbores in horto
vestro?

Hortum habemus suburba-
num, in quo sunt olera
quibus vescimur quotidie;
præterea sunt in fundo

N orchards

- orchards in our ground
set with several trees.
- S What herbs have you in
your garden?
- T My mother can better
answer you touching this
matter. For she is often
there, either to sowe or to
weed or to get something.
- S Yet tell me the names of
some herbs.
- T **It would do you but a
little good to reckon you
up the names, unless you
saw the things themselves:**
**But let us go about
the business in hand.**
- S May you go when you
please?
- T I may indeed with my mo-
thers leave.
- S I pray thee, see that she
may give thee leave: but
on that condition, that
**you take me along
with you.**
- T That shall quickly be done;
**do but tarry for me
here, I will come back
again presently.**
- S What if she be not at home?
- T Yet I will come and tell
you this.
- S **God speed you well.**
- nostro bini horti vari
arboribus confiti.
In horto quæ sunt olera
De hoc mater melius re-
spondere posset. Nam il-
lic sæpe versatur, aut se-
rendi causâ, aut farriendi
aut aliquid colligendi.
Sed tamen dic mihi aliquo-
rum nomina.
*Parum prodesset nomina ti-
bi recensere, nisi res ip-
sas videres :*
*Quin eamus in rem pre-
sentem.*
Potes ire quando libet
Possum quidem matre per-
mittente.
Fac amabo, permittat: sed
eâ lege ut me tibi comi-
tem assumas.
Id facilius fiet ; tantum
hic me expectes, mox re-
diero.
Quid si ea demi non est ?
Tamen hoc tibi renuncia-
bo.
Bene vertat Deus.

Col. 57. *Præpositus,*
*Caulonius.*Col. 57. *Præpositus,*
Caulonius.

P I received mony of my father to day, if perhaps you have need of any.

C I need none now: but yet I thank you very heartily that out of your liberality you offer me a kindness of your own accord.

For what one among a thousand is there will do it?

C I think but a very few; yet you have often invited me with your kindnesses.

P Those have been so small, that they are not worth the speaking on.

C That is no small kindness which is done with a very good will.

P I wish we could so prize God's benefits towards us, as we use to do mens.

C He grant that we may more often and more diligently busie our selves with that consideration.

P Truly that is necessary, if we will have more often experience of his bounty.

Hodie pecuniam à patre accepi, si tibi forte est opus.

Nihil nunc opus est mihi: sed tamen gratiam habeo maximam, quod pro tua liberalitate ultrò mihi offers beneficium.

Quotus enim quisque id faciet?

Credo paucissimos; tu me tamen non semel beneficiis provocasti.

Adco parva illa fuerunt, ut non sint commemoratione digna.

Non est parvum beneficium, quod ab optimâ voluntate profectum est.

Utinam Dei erga nos beneficia tam expenderemus, quam solemus hominum. Faxit ille, ut in ea cogitatione nos exerceamus, & sæpius & diligentius.

Illud profectò necesse est, si volumus ejus benignitatem sæpius experiri.

Col. 58. Fatonius,
Barbarius.

- F **What are you doing ?**
 B I am writing.
 F **What are you writing ?**
 B I am writing out the ma-
 sters dictates.
 F What dictates ?
 B Yesterdays.
 F What ? was not you there ?
 B Yes, I was there; but I could
 not overtake the Master
 as he dictated.
 F What hindered you ?
 B Because I did not sit well
 enough.
 F Came you too late then ?
 B Just so.
 F Let me see your note-book;
 I will write it for you.
 B **What shall I get by that**
 F I shall have writ it out
 sooner than you; and af-
 terwards we shall play to-
 gether, as our Master
 hath granted us leave.
 Give me your Book, I say.
 B **Truly I would do it**
with all my heart; but
I dare not.
 F What are you afraid on ?
 B The Master's express com-
 mand.

Col. 58. Fatonious.
Barbarius.

- Quid agis ?*
 Scribo.
Quid scribis ?
 Describo dictata præcepto-
 ris.
 Quenam ?
 Hæterna.
 Quid ? non aderas ?
 Imo aderam, sed non po-
 teram magistrum dictau-
 tem allequi.
 Quæ res te impediabat ?
 Quod satis commode non
 sederem.
 Venoras ergo serius ?
 Istud est.
 Cedo commentarium tuum
 egomet tibi scribam.
Quid faciam lucri ?
 Ego citius quam tu descrip-
 sero; post ludemus una,
 ut concessit præceptor.
 Da, inquam, libellum tuum.
Libenter id quidem facerem
sed non audeo.
 Quid times ?
 Edictum præceptoris.

What

What exprefs command do you tell me of ?

Do you not know, that he hath forbidden any one to write for another without his leave ?

I remember it very well; but how ſhall he know this ?

Do you ask? when he calls our writing to account to mend it, then I ſhall be caught: for he knows my hand.

Befides, **we muſt neither couzen, nor tell a lye.**

We are forbidden both by the word of God.

What ſhall I answer the matter then, when he denies that I have writ thoſe things ?

I hope the matter will never come to that paſſe

I will not undergo ſo much danger for all thy hoping.

Fie upon it, **you are too faint-hearted, you will never thrive.**

But you perhaps are more **adventuſome.**

Do you write as much as you will; I will get me to my play.

Get you gone, I pray you; I had writ one ſide already, if you had not hindred me.

Quid edictum mihi narras?

Nescis eum vetuiſſe, ne quis ſine permiſſu ejus alteri ſcribat ?

Id ego probè memini; ſed unde hoc ſciet?

Rogas? quum emendandi cauſâ ſcripturæ rationem exigit, tum captus ero: novit enim manum meam.

Præterea, *neque fallendum eſt; neque mentiendum.*

Verbo Dei utrumque vetamur.

Quid ergò respondeam præceptorî; quum ille negarit me iſta ſcripiſſe ?

Non eò res evadet, ſpero.

Nolo tuâ ſpe tantum ſubire periculum.

Vah, *nimiùm timidus es, nunquam rem facies.*

At tu forſan *audacior?*

Tu igitur ſcribe quantum voles; ego ad ludendum me conſero.

Abi, quæſo; jam unam paginam deſcripiſſem, niſi me interpellâſſes.

F But in the mean time we benefit something whilst we talk in Latin. 95 At interim aliquid proficimus, dum Latine fabulamur.

Col. 59. Quirinus,
Romulus.

Col. 59. Quirinus,
Romulus.

Q Is your father come to the market to day?

Venitne pater ad mercatum hodiernum?

R He came to speak to me to day in the morning, when I was but getting out of my bed.

Hodie manè convenit me quum adhuc me è lecto surgerem. 5

Q Have you asked him nothing?

Nihil ab eo petiisti?

R Yes, money.

Imò, pecuniam.

Q And hath he given you some?

10 Et numeravit tibi?

R For the present.

In presentia.

Q How much, I pray you?

Quantum obsecro?

R Twenty pence.

Viginti asses.

Q O strange! twenty pence?

15 Papæ! viginti asses?

How comes it to pass, that he dares adventure so much money with you?

Quî sit, ut audeat tibi tantum pecuniæ committere?

R Because he knows that I am a very good husband, seeing I always give him an account to a farthing.

20 Quia novit me dispensatorem frugum. Siquidem semper illi reddo rationem usque ad teruncium.

Q But you had much ado to get it perhaps.

25 Sed ægrè fortasse impetasti.

R Nay I got it very easily, & with a good will too.

Imo facillimè, atque adeò cum gratiâ.

Q O mild father!

O mitem parentem!

Truly

R Truly very mild.
Q But (that we may hold to the matter) what will you do with that mony?

R I will buy books, and other necessaries.

Q Can you lend me some?

R I can, if you want it.

Q Except I needed, I would not ask.

R How much would you have of me?

Q Five pence.

R Take it.

Q Kind heart indeed!

R There is not a true friend, but he that helpeth his friend in time, if so be he have wherewithal to help him.

Q A sure friend (as the Proverb saith) is tried in a doubtful matter.

R When will you restore what you have borrow'd?

Q As soon as ever my father shall come into this City.

R When do you hope he will come?

Q The next market day, to wit the eighth day of October.

Col. 60. The Master, The Boy.

P At what a clock did you

Certè mitissimum.

Sed (ut ad rem) quid facies istâ pecuniâ?

Emam libros, & alia mihi necessaria.

Potesne mihi aliquid mutuum dare?

Possum, si modò eges.

Nisi egerem, non peterem.

Quantum vis à me accipere?

Quinque asses.

Accipe.

O verè amicum animum!

Amicus verus non est, nisi qui amicum iuvat in tempore, si tamen habet unde iuvet.

Amicus certus (ut est in proverbio) in re incertâ cernitur.

Quando reddes mutuum?

Ubi primum pater in hanc urbem venerit.

Quando venturum speras?

In mercatu proximo, nempe ad octavum diem Octobris.

Col. 60. Pædagogus, Puer.

Hodie mane quotâ horâ
N 4 awake

Pu. awake to day morning?
Before day; I know not
at what a clock.

P Who awaked you?

Pu. **He whose turn it was**
to call us up this
week, came with his lantern;
he **knockt sound-**
ly at our chamber-
door; one opened it; he
that call'd us up lighted
our candle; he called up-
on us aloud; all awaked.

P Tell me in order what you
did from that time till
breakfast was ended.

Do ye boys **hearken and**
mind diligently, that
ye may learn to imitate
this your school-fellow.

Pu. I awaked, I got out of bed;
I put on my coat with my
doublet; I sate upon the
foot stool; I took my
breeches and my stock-
ings; I put on both:

I drew on my shoo's:
I tied my breeches to
my doublet with my
points:

I tied my stockings a-
bout my legs with my
garter; (my girdle:

I girded me about with
I put on my cap:

I put on my Gown; then,
I went out of my cham-
ber and came down be-
low.

expergefactus es?

Ante lucem; quotâ horâ,
nescio.

Quis te expergefecit?

5 Venit excitator hebdomada-
rius cum laternâ suâ: pul-
savit duriter ostium cubi-
culi; quidam aperuit;
excitator accendit no-
stram lucernam; clarâ
10 voce inelamavit; exper-
recti sunt omnes.

Narra mihi ordine, quid e-
geris ex illo tempore usq;
ad finitum jentaculum.

Vos, pueri auribus atque a-
nimis diligenter attendite,
ut discatis hunc vestrum
condiscipulum imitari.

20 Experrectus sum, surrexi è
lecto; indui tunicam cum
thorace; sedi in scabello;
accepi femoralia & tibi-
25 alia; utraque indui.

Calceos calceavi:

Femoralia ligulis astrinxi
thoraci:

30 Tibialia periscelide ligavi
super crura;

Cingulo me precinxî:

Aptavi capiti pileolum:

35 Togam indui; deinde, e-
gressus cubiculo descendi
infra.

**I made water in the
yard against the wall:**

I took some cold water
out of the bucket :

**I washed my hands and
my face : I washed my
mouth and my teeth :**

**I wiped my hands and
my face with the towel.**

**In the mean time the little
bell rings for prayers.**

We come together in the
private hall, we pray toge-
ther, we take our breakfast
in order from the **cook**,
we eat our breakfast in
the **dining room**, sitting
quiet without noise or
stir ; those whom I heard
talking fondly, or speak-
ing idle words, or else saw
playing the wantons, I
admonished friendly ;
those that did not obey
my admonition, **I told
the Monitor of, that he
might set them down.**

P **Was no body set to look
over you, whilst you got
your breakfast ?**

Pu. Yes, the Usher.

P What did he do in the
mean time ?

Pu. He walkt along the middle
of the hall holding a book
in his hands, and wishing
the Monitor withal to

40 *Urinam in area reddidi
ad parietem :*

*Accepi aquam frigidam &
situla.*

45 *Manus & faciem laui : os
& dentes collui :*

*Deterxi mantili manus &
faciem.*

50 *Interea signum ad preces
datur tintinnabulo.*

In aulam privatam conve-
nitur, precamur una, ac-
cipimus ordine jentacu-
lum a famulo culinario,
55 jentamus in triclinio, se-
dentes quieti sine murmu-
re & strepitu ; quos audi-
vi inepte garrientes, aut
60 verba loquentes otiosa, aut
etiam lascivientes vidi, a-
micè admonui : qui non
paruerunt admonitioni
detuli ad observatorem, ut
65 eos notaret.

*Nemone vobis praeerat, dum
jentaretis ?*

70 *Imò hypodidascalus.*

Quid agebat interea ?

75 *Ille per mediam aulam am-
bulabat tenens librum in
manibus, & identidem
monens observatorem, ut
set*

- set down them that
prated fondly.
- P May not one speak a
word then?
- Pu. Yes one may; but they are
wont to be set down who
talk long and in many
words fondly, and with-
out any benefit.
- But all may discourse plea-
santly amongst themselves
concerning good and ho-
nest matters, yet so as it
be done modestly, with-
out any noise or con-
tention.
- P Thus far have you satisfied
me; you shall tell me the
rest after dinner, unless
any business intervene.
- Let us now go into the hall
to dinner, **least we make
the Mr. tarry for us.**
- Pu. **I heard the Bell ring
just now.**
- P It rang in good time.
- 70 *notare ineptè garrientes.*
*Nallumne igitur tunc licet
emittere?*
*Imò licet; verum demum
notari solent, qui diu &
multis verbis ineptè, & ti-
ne ullo fructu confabulan-
tur.*
*75 Cæterum licet omnibus ju-
cundos inter se tractare
sermone de bonis & ho-
nestis rebus, dum tamen
id modeste sit citra cla-
morem & contentionem.*
80
*Hactenus satisfecisti mihi;
cætera narrabis à prandio,
nisi aliquod negotium in-
tervenerit.*
*85 Eamus nunc in aulam ad
prandium, ne Magistro in
morâ simus.*
Audi vi modò signum dari.
90 Opportunè datum.

Col. 61. The Master,
The Scholar.

Col. 61. Magister,
Discipulus.

- M Where did you end your
tale before Dinner?
- D When I would have made
an end about breakfast,
you interrupted me, Mr.
- Ubi finivisti narrationem
ante prandium?
- Quum bellem finem impo-
nerem de jentaculo, tu me
interpellasti, Præceptor.

M Go on on therefore to tell
the rest in order.

D Whilst we are in making an
end of our breakfast, **the**
second peal rings, every 10
one takes his books; we
go into the common hall;
The bills of every form are
called, **as the custom is**;
They that are there, **an-** 15
swer to their name.

I make answer too.

They that are away are no-
ted by the Monitors in
their bills.

After the bills have done
calling, the Mr. goeth
into his pue to pray ;

He bids us to mind, and then
he prayeth publicly :

When he hath prayed, he
saith, Get you every one
into his hearing place.

They all come together, I
also come with my school- 30
feilows ;

I sit in my place ;

The Master comes in :

He **enquires concerning**
them that are away. 35

And then he sits in his seat,
and bids the Authors
writing to be read up :

We say three and three
with a loud voice, as we 40
use to do every day.

Then he bids us construe :
Some of the more ignorant
sort read one by one.

Perge igitur narrare ordine
reliqua.

Dum jentandi finem faci-
mus *datur publicum sig-*
num posterius; sumit quis-
que libros; imus in aulam
communem ;

Recitantur *de more* catalo-
gi singularum classium ;

Qui adsunt, *ad nomen re-*
spondent.

Ego quoque respondeo.

Absentes notantur in cata-
logis ab ipsis nomencla-
toribus. 20

Finita catalogorum recitati-
one ludimagister *pulpitum*-
ascendit, ut precetur ;

Jubet nos attentos esse, tum-
que publice precatur ? 25

Ubi precatus est, recipite,
inquit, vos in suum quis-
que auditorium.

Conveniunt omnes, Ego i-
tem venio cum meis con-
discipulis ;

Sedeo in loco meo.

Præceptor ingreditur.

Inquirit de absentibus.

Deinde sedet in cathedrâ
suâ, & jubet prountiari
austoris scriptum :

Pronunciamus terni clarâ
voce, ut solemus quotidie.

(interpretationem :

Tum jubet ut reddamus in-

Aliquot ex radioribus le-
gunt singuli. We

We other some say three
and three, and that by
heart.

Except him that goes or-
derly before us, repeating
the very words of the author.

At the last, the master ex-
acts the English significa-
tion of the words ;

The better scholars , to
whom he giveth that in
charge by name, make
answer :

I also being commanded by
him to answer; he com-
mends them that answer
well; of the number of
whom (**be it spoken
without boasting**) I
was one.

Afterwards he command-
eth every part of speech
to be orderly **parsed ac-
cording to the Gram-
mar rule.**

Last of all he doth openly
appoint, what is to be re-
peated after dinner.

When it hath struck eight
a'clock, he commands us
to prayer; which when it
is done, he adviseth us to
do diligently what we
have to do: at the last,
he dismisseth us.

And he looking upon us,
we go forth in order and
without noise, and we
depart merrily.

Nos alii reddimus terni, id-
que memoriter.

Præter eum qui verba ipsa
authoris præit nobis or-
dine.

Tandem præceptor exigit
Anglicanam verborum sig-
nificationem ;

Doctiores, quibus nomina-
tim id præcipit, respon-
dent :

Ego quoque jussus ab eo re-
spondero ; laudat ille qui
bene responderint ; de
quorum numero ego (*quod
sine jactantia dictum sit*)
unus eram.

Postea jubet singulas orati-
onis partes ordine *trac-
tari ad rationem Gramma-
ticam.*

Postremo palam præscribit
quid sit à prandio red-
dendum.

Auditâ horâ octavâ, preca-
tionem imperat, quâ fi-
nitâ, monet ut officium
sedulò faciamus : tandem
nos missos facit.

Eo spectante, eximus or-
dine & sine strepitu, læti-
que discedimus.

Master.

Master, have I given
you content?

M **Most abundantly.**

D Doth it like you that about
supper time, I do the same 70
concerning the other pas-
sages of this day?

M There will be no need.

Col. 62. *The Master,
The Boy.*

P Come hither, *Charles.*

Pu. I am here, Master.

P What do your two school
fellows do?

Pu. The Usher is yet teaching
them.

P But have you already said
over the words of your
lesson against to morrow
morning? 10

Pu. I have said it.

P Well enough?

Pu. Well enough, I thank God

P Who hath heard you?

Pu. The head Master.

P **It is well; but there is
one thing I would ad-
vise you of, (it.**

Pu. **I should be glad to hear**

P You must often think, how 20
much you are beholden
to God the giver of all
good things, that bestow-
ed upon you both wit,
and so good a memory. 25

*Satisne tibi feci, præcep-
tor?*

Cumulatissime.

Placetne tibi ut sub ~~cenæ~~
tempus idem faciam de
reliquis hujus diei actio-
nibus?

Nihil opus erit.

Col. 62. *Pædagogus,
Puer.*

Ades, Carole.

Adsum, præceptor.

Quid agunt duo condisci-
puli tui?

5 Adhuc docentur à subdo-
ctore.

Tu vero jamne pronunti-
âsti contextum prælecti-
onis in crastinum mane?

10 Pronunciaui.

Satisne recte?

Satis, gratia Deo.

Quis te audivit?

15 Ludimagister.

*Bene habet; sed est quod
monere te velim.*

Ego istud audire præcupio.

20 Sæpenumero cogitandum
tibi est, quantum debeas
bonorum omnium largi-
tori Deo, qui & ingenium
& memoriam tam felicem
tibi dederit.

What

- Pu. What do not I owe to him that hath given me all things ?
- P Rehearse some of his chief benefits, as I have sometimes taught you.
- Pu. That heavenly father hath given me a body, a soul, life, a good mind, good parents, that are wealthy, noble, well affected towards me, and that not only supply me abundantly with all things necessary for this life, but also (which is **the greatest thing by far**) take order that I be so diligently brought up in learning and good manners, that nothing further can be required.
- P You have spoken all those things very truly, but you have omitted one thing which is an especial blessing of God.
- Pu. Do you know what it is ?
- P **Let me unbethink my self a little.**
- P **Unbethink your self at your leisure.**
- Pu. Now I remember it.
- P But for the greatness of the thing, I know not how to express it.
- P Yet express it as you can.
- Pu. I think of it again & again.
- P Speak at last.
- Quid illi non debeam, qui mihi dedit omnia ?
- 30 Dic aliquot ejus beneficia præcipuè, quemadmodum docui te aliquando.
- 35 Dedit mihi cœlestis ille pater corpus, animam, vitam, mentem bonam, parentes bonos, locupletes, nobiles, bene erga me affectos, & qui non modo suppeditant mihi copiosè omnia ad hanc vitam necessaria, sed etiam (quod est *longe maximum*) me bonis literis, bonisque moribus tam diligenter instituendum curant, ut nihil sit præterea requirendum.
- 40
- 45 Verè omnia ista dixisti, sed unum prætermisisti, quod est singulare Dei beneficium.
- 50
- 55 Scin'tu quid sit ? Sine me paulisper cogitare.
- 60
- 65 Otiosè cogita.
- Nunc ego reminiscor.
- Sed pro magnitudine rei, nescio quibus verbis id possim exprimere. (do.
- Dic tamen quo poteris more.
- Cogito etiam atque etiam.
- Dic tandem. The

Pu. The blessings of God Almighty towards me are innumerable, in body, in mind, in outward things; but none can be said or thought to be greater than that he hath freely given me his only Son, who hath redeemed me a most miserable sinner, and captive under the tyranny of Satan, and destinated to eternal death, and that by his most cruel and shameful death in the world.

P You have spoken well enough, and almost in so many words as I have taught you at other times.

But hath God bestowed this so great a benefit up-

Pu. No indeed. (on you only?)

P Upon whom besides?

Pu. Upon all, how many soever believe the Gospel faithfully and truly.

P Come on, produce a place out of St. John's Gospel to that purpose.

P God so loved the World, that he gave his only begotten Son, that every one that believeth in him, should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world, but that

Innumerabilia sunt Dei Optimi Maximi erga me beneficia in copore, in animo, in externis rebus; sed nullum majus nec dici nec cogitari potest quam quòd Filium suum unicum gratis mihi dederit, qui me miserrimum peccatorem, & sub Satanæ tyrannide captum, ac mortis æternæ destinatum redemit, idque morte suâ omnium crudelissimâ, & maximè ignominiosâ.

Satis aptè dixisti, & totidem ferè verbi quot aliàs te docueram.

80 Sed nunquid Deus tibi uni hoc tantum beneficium Minimè verò. (præstitit? Quibus præterea?

85 Omnibus, quotquot Evangelio fideliter ac vere crediderint.

Agè, profer locum è St. Johannis Evangelio, in eam sententiam.

90 Sic Deus dilexit mundum, ut filium suum unigenitum daret, ut omnis qui credit in eum, non pereat sed habeat vitam æternam.

95 Non enim misit Deus Filium suum in mundum, ut condemnet mundum, sed the

the world might be saved by him.

He that believeth in him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God.

And this is

P Enough so far; but whose words are those?

Pu. Christ's speaking of himself

P Whom doth he speak to?

Pu. Nicodemus, who came to him by night.

P Christ himself our alone saviour grant that you may profit more and more in the knowledge of him.

Pu. He will, I hope.

P **Go on then chearfully, as you have begun,** which God prosper to the glory of his name.

Pu. I pray so too.

P **Let us go to supper.**

Col. 63. *The Monitor,*
A Boy.

You never mind your book.
When will you be a scholar?

That will come to pass in

ut servetur mundus per eum.

Qui credit in eum, non condemnatur; qui verò non credit jam condemnatus est, quia non credidit in nomen unigeniti filii Dei.

105 Hæc est autem .

Hæc enus satis; sed cujus sunt verba ista? (quentis.

Ipsius Christi de seipso lo-
Quem alloquitur?

110 Nicodemum, qui ad eum nocte venerat.

Faxit ipso Christus unicus Servator noster. ut magis ac magis in ipsius cognitione proficias.

115 Faciet, spero.

Perge igitur, ut cepisti alacriter, quod bene vertat Deus in gloriam sui nominis.

120 Ita precor.

Eamus canatum.

Col. 63. *Observator,*
Puer.

Tu nunquam studes.
Quando eris doctus?

Id fiet progressu temporis
time

time, by Gods assistance.

Deo juvante.

O. You say well ; but in the interim you must take pains.

P. But I am not a ploughman.

O. I, do you jeer me ?

As though to take pains were the same as to go to the plough.

P. I know it is not the same.

O. Why then did you make such an answer ?

Is not that to jeer ?

P. And yet there is no harm in laughing ; seeing it is a thing natural to all men.

O. Do you go on to trifle ?

P. What I have said is true, and to speak truth is not to trifle.

Why do you find fault with me when there is no cause ?

O. I have cause to reprove you.

P. By what right ?

O. Because you know that *ridere* to laugh, is usual for *irridere* to mock ; and yet you have conceived it so, as if I had spoke of laughing.

P. If I make good my own cause, what harm do I ?

O. Do you go on then in your stubbornness ?

Truly you shall be set down in good earnest.

Rectè dicis ; sed interim *laborandum tibi est*.

Atqui ego non sum arátor. Etiam rides ?

Quasi laboráre idem sit quod aráre.

Scio non idem esse.

Cur ergò sic respondisti ?

Nonne istud ridére est ?

Et ridére non est malum, cum sit naturále omnibus homínibus.

Pergin'tu nugas dicere ?

Quod dixi verum est, & verum dicere non est nugári.

Cur me immérito reprobédis ?

Jure te arguo.

Quo jure ?

Quia non ignóras *ridére* pro *irridére* usitátum esse ; & tamen sic accepisti, de ríu sim loquutus quasi.

Si deféndo causam meam, quid mali fácio ?

Pergis igitur esse pértinax ?

Profectò seriò notáberis.

- P. I pray you, be not angry with me, good *Martin*. 40 Ne quæso, mihi irascâris, mi Martine.
- O. I am not angry, but I do my office. Non irâscor, sed officium meum facio.
- P. But, I pray you hear me. Sed audi, quæso.
- O. What should I hear? your trifles? 45 Quid audiam? tuas nugas?
- P. Hear me, I say; I will not lye. Audi, inquam; non mên-tiar.
- O. Speak in short, I have business elsewhere. 50 Dic breviter, est mihi âlibi ne-gôtium.
- P. First of all, when you admonisht me, I was not idle. Imprîmis, cùm tu me mo-nuîsti, non eram otîosus.
- O. What then? Quid ergo?
- If you did nothing, was you not idle? 55 Si nihil faciébâs, nonne ori-ôsus eras?
- P. I was not; if I might say so by your leave. Non eram? pace tuâ dixe-rim.
- O. How can that be? Qui potest id fieri?
- P. I will tell you, although you understand this better than I. 60 Dicam tibi, etsi tute meliùs hoc intélligis, quàm ego.
- I did nothing, as it did make show; yet I thought of some good. Nihil faciébam, ut appare-bat; sed tamen cogitâbam âliquid boni.
- O. Tell me that plainly. 65 Declâra istud mihi.
- P. When you make Verses, you often meditate a good while together, as if you were idle: although you are never less idle. 70 Quum tu facis versus, sæpe meditâris diu, quasi sis o-tîosus: quamvis nunquam sis minus otîosus.
- O. You are too witty for your age. Proîsta etâte nimis acûtus es.
- Although you are not idle to your self (as you say) yet they that saw you might judge otherwise. 75 Etiam tibi (ut ais) otîosus non eras, tamen qui te vidérent, possent âliter judicâre.
- P. But I was by my self. At solus eram.
- O. True, but some might have Verum, sed pòterant âliqui come

- | | | |
|---|---|--|
| <p>come upon you in the mean time.</p> <p>To conclude, you do not confess your fault.</p> <p>P. If there was any fault, it was, that at the first sight I seemed to you to be idle, when indeed I was not.</p> <p>O. I ask nothing about that, but what answer do you make concerning your mocking?</p> <p>P. Truly I said nothing with a purpose to mock.</p> <p>O. What then?</p> <p>P. I jested, believe me?</p> <p>O. To what end?</p> <p>P. That by talking a little, I might learn something of you.</p> <p>O. I am not one that can teach you many things.</p> <p>P. Nay, I have oft-times learned a great deal of good by you.</p> <p>O. What will you conclude then?</p> <p>P. That you pardon me, seeing I have done nothing, as you see, with an evil intention, that I know not.</p> <p>O. Well, I pardon you, because you seem to me to be sincere and open, and I never found you a liar yet.</p> | <p>80</p> <p>85</p> <p>90</p> <p>95</p> <p>100</p> <p>105</p> <p>110</p> <p>115</p> | <p>intervenire.</p> <p>Dénique, non fatéris culpam.</p> <p>Siqua fuit culpa, in eo fuit, quòd primo aspectu videbar tibi esse in ótio, quam revérà non essem.</p> <p><i>In eo nihil requiro: sed de irrisiónè quid respondet?</i></p> <p>Certè nihil dixi irridèndi ánimo.</p> <p>Quid igitur?</p> <p>Jocábar, crede mihi.</p> <p>Quorsum?</p> <p>Ut paucis verbis fabulándo, áliquid ex te addísce-rem.</p> <p><i>Non is sum à quo multa docé-ri queas.</i></p> <p>Imò tecum multum boni sæpe didici.</p> <p>Quid tandem vis conclúdere?</p> <p>Ut mihi ignóscas, quando, ut vides, malo ánimo nihil pec- cávi, quod èquidem sciam.</p> <p>Agè, ignósko, quia vidéris mihi cándidus & avertus, neque adhuc vidi te mendácem esse.</p> |
|---|---|--|

I thank you most sweet
Martin.

Col. 64. N. O.

- N. Do you go into your own
Country then?
- O. I am constrained to go, being
sent for by my Father.
- N. Are you never to come a-
gain?
- O. No, I hope.
- N. When are you to go?
- O. To morrow, I think.
- N. Will you thus forsake
me then?
- O. I must needs do so.
- N. Wo is me poor body! where
and when shall I find such
a friend? such a compa-
nion in my studies?
- O. Do not grieve, be of
good comfort; God will
give you a better compa-
nion.
- N. Truly I know he can do it;
but I can scarce hope for it.
- O. Do not take on so much,
I pray you; for your
friendship is not like to
dye by this separation of
our bodies, but it will
rather increase more and
more; and being absent
in body, we shall be pre-
sent in our minds.
- What? the Letters that we

Ago tibi grátias, *Martine* sua-
vissime.

Col. 64. N. O.

- Ergóne abis in pátriam?
- Cogor abire, nempe accersi-
tus à patre.
- 5 Nunquámne es reversúrus?
- Non, spero.
- Quando profectúrus es?
- 10 Crástino die, ut opínor.
- Siccine igitur me relínquis?
- Ita necesse est.
- O me míserum! ubi &
quando amicum talem re-
périam? talem studiórum
meórum sócium?
- 15 Ne dóleas, esto ánimo bono
meliórem dabit tibi Deus.
- Ille quidem potest, scio; at
ego vix speráre possum.
- Noli, óbscero, te affligere
tantóperè; nec enim hac
separatióne córporum in-
teritúra est amicitia no-
stra, quin pótius accres-
cet magis; & absentes
córpore, præsentes ánimis
érimus.
- 25
- 30 Quid? Epistolæ quas ultrò
send

send to and fro, how great force do you hope they will have?

What? because by that mutual longing our love shall become more pleasant.

N. They are all likely things which you say, but in the mean time my grief is not allwaged.

O. Alas! forbear weeping.

N. I cannot for sorrow.

O. Do you so? do you think that I am less grieved?

Q. But what would you do?

N. We must obey Gods will.

O. Now, I pray you, recollect your self; and provide your self rather to eat your supper merrily.

We shall talk more after supper.

N. What a heavy parting is this!

Col. 65. Messor, Valens.

M. Do you not remember that our Master doth so often put us in mind of avoiding bad company?

V. I remember it very well indeed.

M. Yet you sometimes make use of his admonitions carelessly enough.

V. Wherein do I seem to you to neglect them?

citróque dábimus; quantam vim speras habitúras esse?

Quid? quòd mútuo illo desiderio amor ipse noster fiet jucúndior.

Verisimilia sunt quæ dicis omnia, sed Interim non lenitur dolor meus.

40 Ah! réprime lachrymas.

Non queo præ dolore.

Siccine agis? an putas me minóre dolore tangi?

45 Sed quid agas?

Divinæ voluntátì parendum est.

Nunc ipse recollige, obsecro; ac potius ad hiláriter cœnandum te para.

Plúribus à cænâ colloquémur.

O quàm triste divórtium!

55

Col. 65. Messor, Valens.

Non meministi præceptórem tam sæpe monére nos de fugiendis pravis sodálibus?

5 Ego verò probè mémini.

Tamen alicubi satis negligenter úteris ejus monítis.

10 In quo vídeor tibi ea negligere?

O 3

I will

- M. I will tell you, so you do but hear me attentively.
- V. Tell me, I pray you; I will hear you very attentively.
- M. Will you never take heed of that *cheater*?
- V. Why should I take heed?
- M. Least you be infected by him; for you know he is as bad as bad can be.
- V. But I do not follow him of my self;
He runs to me where ever I am.
- M. Verily, because he knows you have something to give him, and that you give him willingly and often.
- V. What then do you perswade me to do?
- M. Say once to him both in earnest, and as it were with an angry mind, what would you have, friend? why do you follow me every where? every one cries out that you are a very knave; insomuch that they will not keep you company.
- And therefore, I pray you, let me alone hereafter, least I come to be openly whipt for your sake.
- V. What if he will answer any thing to the contrary?
- M. Break off discourse with
- Dicam tibi, modò attentè áudias.
- Dic, óbsécro; áudiam attentíssimè.
- 15 Nunquam vis cavére ab illo *impostóre*?
- Cur cáveam?
- Ne illíus contagióne depravéris; nosti enim esse *péssimum*.
- 20 Atqui non sponte sequor?
- Ad me accurrit úndique.
- 25 Nimirum, quia novit te habére quod des, & dare libenter ac sæpe.
- 30 Quid igitur mihi faciendum suades?
- Dic semel & sériò, & quasi ánimo iráto, quid vis, amíce? cur me ubique séqueris? omnes clamitant te esse péssimum; adeò sodáles tui esse nolunt.
- 35 40 Proinde mitte me posthac, quæso, ne tuâ causâ virgis palam cædar.
- 45 Quid si velit áliquid contrà respondére?
- Abrámpe illi sermónem; hñm*

him and get you from
him quickly.

V. I thank you, that you ad-
monish me so faithfully.

Col. 66. G. H.

G. Will you remain in that ig-
norance?

H. God forbid.

G. What will you do then?

H. I pray you give me some
advice about the mat-
ter.

G. First pray to God very oft,
and from your heart; then
be always attentive, that
is, hear diligently what-
soever is taught, whether
the Master speak, or your
School-fellows say any
thing; lastly, be careful
to maintain charity.

H. By what means?

G. Neither hurt, nor offend
any body; envy no body;
hate no body: but on the
contrary, love all men
like brethren; and do
well to all men, as much
as you are able.

H. What will those things do
me good towards the
profiting at my stu-
dies?

G. Very much.

tēque rēcipe celēriter.

*Ago tibi grāτίας, quōd me
tam fidēliter monēris.*

Col. 66. G. H.

*Vīsne permanēre in istā ig-
norantiā?*

Avērtat Deus.

Quid faciēs igitur?

*Da mibi super hac re consiliū,
quāso.*

*Imprimis Deum sēpissimē &
ex animo precāre; dein-
de semper attentus esto,
hoc est, diligenter audito
quidquid docētur, sive
præceptor loquātur, sive
āliquid reddant discipū-
li tui; postremō chari-
tatem diligēter cole.*

Quibus modis?

*Nēmīnem neque lædito, ne-
que offēdito; nēmīni in-
vidēro; nēmīnem odio
habēto: sed contrā omnes
dilige tanquā fratres; ac
bene omnibus quoad pō-
teris, facito.*

*Quid illa mibi conferent ad
studiūrum profectū?*

Plūrimū.

H. How?

G. For so God will enlighten your understanding, and increase your memory, and other gifts of the mind :
35 to conclude, he will so promote your studies, that you may every day make a greater progress in them.

H. Truly, you give me very good counsel; I wish I may be able to use it continually to Gods glory, and to requite you once.

G. I do not desire that you
45 should requite me on that fashion with any other favour, but that you often praise God, and always follow honest studies, and
50 that so you may come at last to the height of learning.

Col. 67. Castellanus,
Messardus.

C. What have you done for these fifteen days?

M. I tended upon my Mother, who was very sick.

C. Say you so?

M. It is so indeed.

C. What disease was she sick on?

M. A Tertian Ague.

Quómodo?

Sic enim Deus tibi illuminabit ingenium, memoriam, ac cæteras animi partes augēbit: dēnique studiā tua ita promōvēbit, ut majōrem in eā re progressum indies faciās.

Consilium mihi sanē das optimum; ūtinam in Dei ipsius glōriam uti perpetuo vāleam, tibi quē aliquando referre grātiā.

Non opto ut mihi aliud grātiae eo more réferas, nisi ut Deum sæpēnūmērō laudes, studiā quē honesta semper persequāris, atque ita ad divinarum litterarum cognitionem tandem pervēnias.

Col. 67. Castellānus,
Messardus.

Quid egisti per hos quīdecim dies.

Ministrāvī matri, quæ graviter agrotābat.

Ain'tu?

Sic est profectō.

Quo laborābat morbo?

Febre tertianā.

Hath

- C. Hath she recovered ? 10 An conváluit ?
 M. She begins to recover by Paulátim convalescit, grátia
 little and little, God be Deo.
 C. Who cured her ? (thanked. Quis sanávit eam ?
 M. The chief Doctor. Medicórum summus.
 C. Who is he ? 15 Quis ille ?
 M. God himself. Ipse Deus.
 C. I make no question of that ; De hoc nihil dúbito ; sed
 but by whose means ? cujus óperá ?
 M. Mr. *Sarasine's*. Dómini Sarasini.
 C. He is accounted a very 20 Is habétur máximi nóminis in
 great *Dr. of Physick*. *medicína professióne*.
 M. His excellent cures do prove Id quotidie probant egregiæ
 that every day. cutatiónes ejus.
 C. What remedies did he use Quibus remédiis utebátur in
 in curing your Mother ? 25 curandâ matre tuâ ?
 M. Medicines. Medicamentis.
 C. I understand that well e- Satis istud intéllico, étiam
 nough, though you say te tacente.
 nothing.
 But tell me plainly, what 30 Sed dic planè, quæ fúerint
 medicines were those ? ista medicamenta ?
 M. Let me call my self to mind Sine me aliquantisper recor-
 a little while. dári.
 C. I do let you ; say at last Sino ; dic tandem quæ re-
 what you remember. minísceris.
 M. I remember but two names, 35 Duo tantum nómina mihi oc-
clysters and *potions*. currunt, *clystères* & *potiões*.
 C. What good do those do ? Quid ista cónferunt ?
 M. Ho, you fool, you ask, as if Eho, inépte, ita rogas, quasi
I studied Physick. 40 ego *medicína operam dede-*
 And therefore if you desire rim.
 to know any more, do you Itaque si cupis ámplius sci-
 your self enquire rather re, quære tute ipse ab iis
 of them that profess such pótiús qui ista profiten-
 things, that is, of Physi- tur, hoc est, à médis &
 cians and Apothecaries. 45 Pharmácopólis.
 C. I pray you, be not an- Ne mihi succénseas, oro.

M	Why are you so busie to ask?		<i>Cur tu es adeo curiōsus?</i>
C	That I may always learn something.	50	<i>Ut ediscam semper aliquid.</i>
M	But have a care in the mean time you be not called a busie-body.		<i>At vide interim ne voceris percontator.</i>
C	Yet hear me too a few words.	55	<i>Audi tamen item pauca.</i>
M	Say on.		<i>! ōquere.</i>
C	How long hath your Mother been sick?		<i>Quamdū ægrotavit mater?</i>
M	Almost two weeks.	50	<i>Ferè duas hebdomadas.</i>
C	In the mean time where was your Father?		<i>Interea ubi erat pater?</i>
M	He was gone to Lyons to the Mart.		<i>Profectus erat Lugdūnum ad mercatum.</i>
C	But you, at what a clock came you again to school?	65	<i>Sed tu, quā horā rediisti in Gymnāsium?</i>
M	To day morning.		<i>Hodie manè.</i>
C	Have you delivered your excuse to the Master?		<i>Dedistine excusationem præceptori?</i>
M	I have delivered it.	70	<i>Dedi.</i>
C	What answer did he give you?		<i>Quid tibi respondit?</i>
M	It is well done, quoth he. But where was you?		<i>Factum bene, inquit. Tu verò ubi eras?</i>
C	I went yesterday into the Country with my Uncle.	75	<i>Hesterno die rus iveram cum patruo.</i>
M	Come on, let us see what we are to say at two a clock; for I am now after a sort a new Scholar.	80	<i>Agè, videamus quid simus reddituri hora secundā; nam ego quodāmodo nunc novus sum discipulus.</i>

Col. 68. Grangerus, Torquet.

G. Will you go to make water ?

T. I have made water at my own leisure.

G. Let us go together, I pray you, that we may talk a little.

T. Hold your tongue, you fool, unless you will be complained on, it is no time to talk ; should you not have made water when you got your breakfast ?

G. I should, but I forgot it.

T. Go then by your self, with the Masters good leave ; and be not hereafter so forgetful.

G. I will do as you will have me, and I will think upon it.

Col. 69. Malognod, Gassinus.

M. What do you think, Gassinus ?

Have a care of your self, I pray you.

G. Why should I have a care of my self ?

Col. 68. Grangerus, Torquet.

Visne ire mictum ?

Satis otiosus minxi-

5 *Eamus unà, quæso, ut parum fabulémur.*

10 *Tace, inépte, nisi vis accusári, non est fabulánda tempus ; nonne debuisti mixisse quum jentarétur ?*

Débui, sed oblítus sum.

15 *Ito, igitur solus, cum bonâ veniâ præceptoris ; nec sis posthac tam obliuíosus,*

20 *Parébo tibi, & meminero.*

Col. 69. Malognodus, Gassin.

Quid cógitas, Gassine ?

Cave tibi, óbsecro.

5 *Quid mihi cavébo ?*

- M. Lest thou fall sick.
 G. For what cause?
 M. From too much play.
- G. Whence doth that danger appear?
 M. Because you are all of a heat, you are all of a sweat.
- G. You admonish me well, and in time.
 Truly I did not perceive it.
 M. Give over, if you will take my counsel.
- G. I take your counsel with all my heart, and am ready to do what you bid me.
 For who would refuse such faithful advice?
- M. Wipe your feet with your handkerchief, and get you your cloaths quickly, lest you catch cold on a sudden.
- G. I thank you, for I am commonly apt to diseases.
 M. What is the reason?
 G. I want of health.
 For you see of what a weak constitution I am.
- M. You ought so much the more to have a care of your self.
- G. I know that very well, and both my parents give me warning often.
- G. But what shall one do? we are naturally prone to
- Ne in morbum incidas.
 Quâ ex causâ?
 Ex nimâ lusus intemperantiâ.
- Unde appâret periculum?
- Quia totus æstuas, totus sudore mades.
- Rectè, & in tempore me admones.
 Profectò non sentiébam.
 Desiste, si me audis.
- Audio verò libenter, ac tibi morem gero.
- Quis enim respuat tam fidele consilium?
- Deterge facièm sudariolo, & indue te celèriter, ne sùbitum frigus contrahas.
- Habeo tibi grâciam. Nam, serè morbis sum obnoxius.
 Quid est causæ?
 Infirmitas meæ valetudinis.
 Vides enim quàm imbecillo sum corpore.
- Tantò magis debes tibi cavere.
- Istud probè novi, & parens uterque me monet sæpissime.
- Sed quid agas? naturâ proni

our own destruction.
M. O my *Gassinus*, we must not
serve our pleasure, but we
must **provide for our**
health by temperance.

G. *Cato's* verse to that purpose
is forth coming.

M. I remember it; but of these
things sometime else.

Now you are dress suffici-
ciently.

You have no reason to stay
here any longer.

G. Farewel, *Malognodus*, most
friendly adviser.

M. Are you willing that I
should bring you along
home?

G. I need no bringing along,
I am very well, by Gods
blessing.

M. My *Gassinus*, have a care you
be well.

Col. 70. *Robinerianus*,
Bobuffardus.

R. I wonder at my heart
why you were not here to
day morning.

B. Why do you wonder so
much?

It is no news here; many
are away every day, yea,
almost every hour.

R. But you had the victory in
your power.

sumus in nostram perniciem.

O mi *Gassine*, non est vo-
luprati servendum, sed
temperantiâ valetudini con-
sulendum est.

Est in promptu carmen *Ca-*
tônis in eam sententiâ.
Teneo; de his aliâs.

Jam satis indutus es.

Nihil est quod hic morere
diutius.

Vale, *Malognode*, mōnitor
amicissime.

Vin'tu ut domum te deduc-
cam?

Nihil opus est deduc̃tiōne.

Ego belicè me habeo, Dei bene-
ficio.

Mi *Gassine*, cura ut vâleas.

Col. 70. *Robinerianus*,
Bobuffardus.

Valdè miror cur hodie manè
non adfueris.

Quid miraris tantopere?

Nihil hic est novi, multi
absunt quotidie, imò ho-
ris ferè singulis.

Atqui victória tibi erat in
mānibus.

What

B. What do I care? such victory as that (as one said well) is nothing else but a short glory.

R. But in the interim modest young men are hereby more inflamed to their studies.

Neither for all that do they swell with vain-glory, but refer to the glory of God, whatsoever praise shall accrue thereupon.

B. Truly that falls out very seldom.

For there be more that abuse victories to their private glory, then that have any respect to Gods glory.

R. It is like to be true that you say.

B. Nay, very true.

But I would have you tell me, why you was away?

R. I wrote a letter to my father.

B. In whose name?

R. My mothers.

Did she her self tell you what to write?

B. What should I have writ, unless she had told me?

R. What did the Letter contain?

B. It would be too long to tell you.

R. But at least tell me the contents of it.

Quid ego curo? ejusmodi victoria (ut bene dicebat quidam) nihil aliud est quam brevis gloria.

15 Sed interim modesti adolescentes hac ad studia magis incenduntur.

20 Nec tamen inani gloria tumescunt, sed ad honorem Dei referunt quicquid inde laudis accesserit.

Id certe raro contingit.

25 Plures enim sunt qui victoriis abutuntur ad privatam gloriam, quam qui divini honoris rationem habeant.

30 *Verisimile dicis.*

Imo, verissimum.

35 Sed *velim tibi dicas*, cur abfueris?

Scripsi ad patrem literas.

Cujus nomine?

Matris.

40 Dictavistine tibi ipsa?

Quid scripsissem, nisi dictasset?

Quid continébant literæ?

45 Longum esset tibi narrare.

Saltem dic earum argumentum.

They

- | | |
|--|--|
| <p>B. They were divers and manifold ; and what (I pray you) doth it concern you to know it ?</p> <p>R. Nothing.</p> <p>B. Why do you ask so greedily then ?</p> <p>R. For my minds sake, as we are commonly inquisitive to hear some news.</p> <p>B. You do nothing but prate : let me alone.</p> <p>R. Do but hear me a few words.</p> <p>B. Come on, I hear you ; say what you will.</p> <p>R. I desire to know where your Father is ?</p> <p>B. As though you did not know.</p> <p>R. Whence should I know ?</p> <p>B. Seeing he is one that you know very well, and seeing we are neighbours, I could not have thought you had been ignorant.</p> <p>R. Tell me, I pray you, with-
out any more ado.</p> <p>B. He is at Lyons.</p> <p>R. When went he ?</p> <p>B. About four days ago.</p> <p>R. What doth he there ?</p> <p>B. He buys and sells.</p> <p>R. When will he come home again ?</p> <p>B. When the Marr is done.</p> <p>R. What time will it be done ?</p> <p>B. Ask the Merchants : it con-</p> | <p>50 Várium erat & múltiplex ;
& quid tuâ (quæso) scire
refert ?</p> <p>Nihil.</p> <p>55 Cur ergò tam ávidè quæris ?</p> <p>Animi causâ, ut fere curiosi
sumus novi áliquid audi-
endi.</p> <p>60 Nihil aliud quàm garris :
omitte me.
<i>Ausculta paucis.</i></p> <p>65 Agè, auscúlto ; loquere quid
velis.
Scire cupio ubi sit pater
tuus ?
<i>uscí verò nesciás.</i></p> <p>70 Unde scirem ?
Cùm tíoi sit notíssimus, & cùm
simus vicíni, non putásem
te ignoráre.</p> <p>75 Dic tandem, quæso.</p> <p>Est Lugdúni.</p> <p>80 Quando est profectus ?
Abhinc dies quátuor.
Quid illic agit ?
<i>Negotiátur.</i>
Quando reditúrus est ?</p> <p>85 Finíto mercá u.
Ad quod tempus finiéur ?
Roga mercatóres ; non est
típus</p> |
|--|--|

- cerns not me to mind such things.**
- B. What do you mind then? 90
- R. To fear God, to obey my Parents, to learn good arts, and godlings.
- B. Truly you talk gallantly, but tell me in good earnest, can you do such great matters? 95
- R. Do I assume that to my self?
- B. Nay, rather I confess, that it is not in my power to begin. 100
- R. What will become of you then?
- B. God himself will work in me by his holy Spirit. 105
- R. You think very well: I require no more of you.
- B. I thank God, to whom I am beholden for any good that is in me. 110
- R. That is very well, and truly I commend you, that I may not seem to you to do nothing but prattle. 115
- B. When I said that, in truth I jested.
- R. So I conceived it; but do you go on (as you have begun) to learn and to be wise? 120
- B. He that hath given me Faith, the same I hope will grant me perseverance. 125
- R. You hope well, and I hope the same too: and there-
- muem curare talia.*
- Quid igitur curas?
- Ute Deum timeam, paréntibus obédiam, bonas artes cum pietate discam.
- Ne tu magnificè loqueris: sed dic mihi sério, potésne res tantas efficere?*
- Egóne istud mihi assúmo?
- Quin potius fateor, ne incipere quidem penes me esse.
- Quid ergo de te fiet?*
- Deus ipse Spíritu suo in me operábitur.
- Optimè sentis: nihil ex te præterea requirébam.
- Est Deo grátia, cui acceptum réfero quicquid inest in me boni.
- Istud rectè, & laudo équidem, ne tibi vídear nihil aliud quam garríre.
- Cùm illud dicerem, jocábar sanè.
- Ego sic accépi; sed tu (ut cepisti) perge discere & sápere.
- Qui mihi dedit fidem, idem (ut sperò) perseverántiam dabit.
- Bene speras, & ego idem spero tecum: itaque pergi-fore

fore let us go on to like
most lovingly betwixt
our selves, as we have
done hitherto.

B. Truly there shall be no
failing on my part, un-
less I be altogether desti-
tute of Gods help.

R. God forbid: but do you
hear the Clock?

B. How have we finished our
discourse in good time?

The two Colloquies which
follow are, according to
the Authors direction,
referred to the end of
this Second Book.

Col. 71. *Ruffetus,*
Monachus.

R. Whence come you?
M. From abroad.
R. What went you forth for?
M. To buy paper.
R. Have you bought any?
M. I have bought some.
R. How much have you bought?
M. A quire.
R. For how much?
M. Five farthings.
R. Of what sort?
M. The lesser sort.
R. Let me see it.
M. See whether it be good or
no.

mus inter nos vivere con-
junctissimè, ut adhuc se-
cimus.

Per me quidem non stabit nisi
ope divinâ prorsus erode-
stratus.

Avertat ipse Deus: sed au-
din' tu horologium?

Ut in ipso tempore sermô-
nem finivimus!

Duo quæ sequebantur Col-
loquia, de consilio Auctoris,
sunt translata ad finem
hujus Secundi Libri.

Col. 71. *Ruffetus,*
Monachus.

Unde venis?
Foris.
Quid prodieras?
Ut emerem chartam.
5 Emistine?
Emi.
Quantam emisti?
Scapum.
Quanti?
10 Quinque quadrantibus.
Cujus formæ?
Minoris.
Ostende.
Vide num bona sit.

P

Truly

- R. Truly it is good; for what use did you buy it? 15
- M. ~~You~~ ask sillily.
What use is there of paper but to write?
- R. Yes there is another use.
- M. What? tell me.
- R. ~~To wrap wares in.~~
- M. I meant of ~~School-paper~~, not of ~~coarse paper~~; for I am no Mercer. 25
- R. We use paper too to dry up a new writing.
- M. I know it very well; but that is ~~blotting-paper~~.
- R. And yet it is paper.
- M. Be it so.
- R. There is then a several use of paper even in the School. 35
- M. I must needs confess it.
- R. I will tell you also another use, and that most common in the School.
- M. What?
- R. I dare not tell you without words of reverence before. 40
- M. What need we to make words of reverence amongst our selves; for words do not stink.
- R. I will tell you then, ~~saying~~ you will have it so.
- M. Speak freely.
- R. ~~To wipe one's bræch~~ in the house of office. 50
- M. ~~Fair papers~~ are not car-
- Bona est profectò; in quem usum emisti?
Ineptè quæris.
Quis est charrarum usus nisi ad scribendum?
- Imò álius.
Qui? cedó.
Ad merces involvend.us.
Intelligébam de chartâ scholâsticâ, non de emporéticâ; non enim sum mercátor.
- Utimur étiam chartâ ad siccandum recentem scripturam.
- Satis scio; sed charta illa est bibula.
Et ramen charta est.
Esto.
Est ergò múltiplex chartæ usus étiam in scholâ.
Cogor fatèri.
Etiam dicam tibi álium usum, & quidem in scholâ frequentíssimum.
- Quem?
Non ausim dicere sine præfatione bonóris.
- Quid opus est inter nos honórem præfári? non enim verba fœtent.
- Dicam igitur, quando ita vis.
- Dic liberè.
Ad tergendas nates in latrinâ.
- Illuc non feruntur ~~charte~~ ried

- ried thither, but those
that are already written, 55
and good for nothing.
- R. What then? yet they are
papers.
- M. But I speak concerning fair
paper, and new. 60
- R. But in the mean time you
are capt.
- M. Be it so indeed; it doth not
repent me of this our lit-
tle disputation. 65
- R. But now they go away from
their play.
- M. And let us go away then
from this place.

Col. 72. *Hugh, Brasius.*

- H. Have you any good Ink?
- B. Why do you ask that?
- H. That you may give me a
little.
- B. What now, have you none?
- H. Yes, but I cannot write with
it.
- B. What hinders you?
- H. Because it is too thick.
- B. Do you not know how to 10
make it thinner.
- H. I have no water.
- B. Make it thinner with wine.
- H. I have far less of that.
- B. What if you made it thinner 15
with vinegar?
- H. The paper would sink
thereupon.
- B. How do you know?

*puræ sed jam scriptæ, ex-
que inútiles.*

Quid tum? chartæ sunt ta-
men.

At ego de chartâ purâ &
novâ loquébar.

Sed interim victus es.

Sit ita sane; non me pœni-
tet disputatiunculæ hujus
nostræ.

Sed jam à lusu discéditur.

Et nos ergò loco cedámus.

Col. 72. *Hugo, Brasius.*

Habésne bonum atramentum?
Cur istud rogas?
Ut mihi des aliquántulum.

5 *Eho, non habes?*
Imò, sed eo non possum
scribere.

Quid obstat?
Quia nimis spissum est.
10 *Nescis diluere?*

Non est mihi aqua.
Dilue vino.
Multò minus.

15 *Quid si aceto dilúeres?*

Inde charta persúeret.

Quí scis?

- | | | |
|---------------------------------------|----|------------------------------|
| H. I have heard it of a Master | 20 | Audivi de quodam magistro |
| that taught me to write. | | qui me docébat scribere. |
| B. And I have heard another | | Ego verò aliud audivi magis |
| thing more strange. | | mirum. |
| H. I pray you tell me it. | | Narra mihi, fodes. |
| B. What will you give me? | 25 | Quid mihi dabis? |
| H. A good pen. | | <i>Bonam aciculam.</i> |
| B. Hear then what I learnt of | | Audi igitur quid ego didici |
| a certain School-master of | | ex quodam pædagogo |
| mine. | | meo. |
| Ink which is made thin | 30 | Atramentum quod aceto li- |
| with vinegar, is hardly | | quefactum est, ægrè elui- |
| wip'd out. | | tur. |
| H. It may be so; but in the mean | | Fieri potest; sed interim da |
| time give me a little for | | mihi parùm in præsentem |
| my present use. | 35 | usum. |
| B. Hold your Ink-horn well and | | Tene atramentarium tuum |
| open, I will pour you in | | bene apertum, ego infun- |
| some. | | dam tibi. |
| H. Here, pour. | | Ecce, infunde. |
| Out upon it! how thin it | 40 | Vah! quàm liquidum est! |
| is! | | |
| B. Perhaps because there is not | | Fortasse quia non est gum- |
| gum enough. | | mi satis. |
| H. But how Bad-coloured it | | Sed quàm decolor! |
| is! | 45 | |
| B. Make use of it if you will. | | Uttere si vis quale est; non |
| such as it is; for I have | | enim habeo melius. |
| no better. | | |
| H. What shall I do then? | | Quid igitur faciam? |
| B. O you fool, can you not | 50 | Hem inepte, non potes pen- |
| mix it well with your | | na tua bene miscere? |
| Pen. | | |
| H. I have mingled it enough; | | Miscui satis; quid possem |
| what can I do else? | | præterea? |
| B. Pour again into my Ink- | 55 | Infunde rursus in cornu me- |
| horn. | | um. |
| H. Hold it nearer: is there | | Admove propius? estne sa- |
| enough? | | tis? |

- B. Press the cotten with your Pen. 60 *Comprime pennâ lincéolum.*
- H. I have pressed it so, as it is almost dry; what will it be now at last? *Ita compressi, ut ferè sit áridam; quid erit tandem?*
- B. Good Ink, or truly indiffer- 65 *Atramentum bonum, aut certè mediocre.*
- H. The rule of Mediocrity is good, as we have learned of the master. But can any good thing be made of two things that are naught? 70 *Bona est Mediocrit'is régula, ut ex præceptóre didicimus. Sed nunquid ex duâbus malis rebus cónfici potest áliquid boni?*
- B. When I shall have mingled it, and poured thee some in again, you shall see an experiment. 75 *Ubi miscúero, & tibi rursus infúdero, vidébis experimentum.*
- H. I have a great desire to see that. *Ardeo istud videndi desidério.*
- B. Now reach your Ink-horn. 80 *Pórrige nunc atramentarium tuum.*
- H. Here, pour in. *Ecce, infunde.*
 So so, there is enough already. *Ohe, jam satis est.*
 What waste is this? *Quæ isthæc est profúsisio?*
 You have given me more than you have kept for your self. 85 *Plus mihi dedisti quàm tibi retinúeris.*
- B. Stir it together again ober and ober. *Commisce iteram étiam atque étiam.*
- H. A Cook could never stir his pottage or his sauce better together. 90 *Nunquam posset coquus sua jura & condimenta meliús confúndere.*
- B. Now make trial at last. *Jam tandem fácito periculum.*
- H. Tell me some sentence, that I may learn something in the mean time. 95 *Dic mihi áliquam sententi- am, ut ínterim discam áli- quid.*

- B. **E**xperience (as is commonly said) is the mistress of things. 100 *Experientia (ut vulgò dicitur) est rerum magistra.*
- H. Have you it? *Habes?*
- H. Sooner than it could be spoken. *Dicto citius.*
- B. It seems you could say it long ago. 105 *Videlicet jampridem tenébas.*
- H. Who could be ignorant of that which is so common? *Quis illud ignoráret quod est adeò vulgáre?*
- B. Now let us see. *Nunc videámus.*
- H. The thing will appear better, when the writing is well dried. 110 *Res apparebit mélius, ubi scriptúra bene desiccáta fúerit.*
- B. What will you tarry for? It is dried too much already. *Quid vis expectáre? Jam siccáta est plús satis.*
- H. Oh, see how black it is! 115 *Oh, vide quàm nigra sit!*
- B. Did not I say true? *Dixíne verè?*
- H. It seems you had some times made tryal. *Aliquandò periculum séceras scilicet.*
- B. It will appear then that experience is the mistress of things. 120 *Constábit igitur experientiam esse rerum magistram.*
- H. Moreover we gain experience hence, that a good temper is made by the mixture of things. 125 *Quinétiam hinc experimur, ex rerum commixtione bonum fieri temperamentum.*
- B. Now you begin to play the profound Philosopher; and therefore I will be gone. *Jam incipis altiús Philosophári; itaque discédo.*
- H. **A** long discourse about nothing! 130 *O longum sermonem de nibilo!*
- B. I am not sorry: otherwise we should have been as lister as dogs. *Nihil me pœnitet: alióquin inertí otio torphisémus.*

The Third Book of School Colloquies.

Wherein are contained Discourses of a Master with his Scholars.

The Advertisement.

These Colloquies are to be so read of Children, that of two that read, one may play the Scholar, and the other the Master.

Col. I. *One of the Scholars,
and the Master.*

- D. God save you, Master.
P. God save you through Jesus Christ.

Are they all got up?

- D. All except the little ones.

- P. Is any one sick?

- D. None, thanks be to God.

- P. What are they doing?

- D. Some are getting on their cloaths, and some are studying hard already.

- P. Is the Usher with you?

- D. A good while ago.

- P. Go to prayers then, and commend your selves diligently to the Lord God through Jesus Christ our Mediatour; and after-

Colloquiorum Scholasticorum Liber Tertius.

Cui insunt Magistri Collóquia cum Discípulis.

Admonitio.

Hæc pueris ita legenda erunt, ut ex duobus legentibus, unus discipulum, alter præceptorem agat.

Col. I. Unus ex Discípulis,
& Præceptor.

Salve, Præceptor.
Salve per Jesum Christum.

An surrexerunt omnes?

- 5 Omnes præter parvulos.

Numquis ægrótat?

Nemo, grátia Deo.

Quid ágitur?

Alii se índuant; alii jam student graviter.

Adéstne vobis Hypodidásca-
Jamdúdum. (Ius?)

15 Ite igitur precátum, vósque diligenter commendáte Domino Deo per Jesum Christum deprecátorem nostrum, deinde pérgite

• wards go to your Books	20	in stúdiis vestris usque ad
till break-fast time.		horam jentáculi.
D. So we use to do, master.		Ita solémus, præceptor.
P. Truly I believe it; but be-		Credo équidem; sed quia
cause you are commonly		ferè somniculosi estis ac ne-
slæpy and negligent, I	25	gligentes, idcirco ego vos
therefore admonish you		admóneo sæpius.
the oftner.		
D. We thank you, most kind		Grátiam habémus, præcep-
Master.		tor humaníssime.
Would you have any thing	30	Nunquid vis prætérca?
else?		
P. Speak to my man, to		Dic sàmulo, ut togam adferat.
bring me my gown.		
<hr/>		<hr/>
Col. 2. <i>The Master,</i>		Col. 2. <i>Ludimagister,</i>
<i>the Scholar.</i>		<i>Discípulus.</i>
<hr/>		<hr/>
L. Was you at the Sermon to		Aduístine hódie concióni sa-
day?		cre?
D. I was there.		Adfui.
L. Who are your witnesses?		Qui sunt testes?
D. Many of my school-fellows	5	Multi ex condiscípulis, qui
that saw me there, can		me vidérunt, testári pos-
witnes it.		sunt.
L. But some must be produced.		Sed producendi erunt ali-
		quot.
D. I will produce them, when	10	Prodúcam, qaum jubébis.
you bid me.		
L. Who made the Sermon?		Quis hábuit conciónem?
D. Mr. N.		Dom. N.
L. At what a clock did he be-		Quorâ horâ incépit?
gin?	15	Séptimâ.
D. At seven.		Unde sumpsit thema?
L. Whence did he take his		
<i>Text?</i>		
D. Out of the Epistle of Paul		Ex Epist. Pauli ad Romános.
to the Romans.	20	

L. What Chapter ?		Quoto cápite ?	
D. The eighth.		Octávo.	
L. Hitherto you have answered well :		Adhuc bene respondisti :	
Now let us see what follows.	25	Nunc videámus quid sequátur ?	
Have you gotten any thing by heart ?		Ecquid memóriæ mandásti ?	
D. Nothing, that I can say.		Nihil quod referre possum.	
L. Nothing ? consider a little, and see you be not daunted, but be of good cheer.	30	Nihilne ? cógita paulisper, & vide nē turbéris, quin esto ánimo bono.	
D. Now indeed, Master, I can remember nothing.		Certè, præceptor, nihil possum reminisci.	
L. Not so much as a word ?	35	Nè verbum quidem ?	
D. Nothing at all.		Nihil prorsus.	
L. Ho, you Rogue !		Hem, verbero !	
What good have you done then ?		Quid igitur profecisti ?	
D. I know not, unless perhaps I abstained from evil in the mean time.	40	Nescio, nisi quòd fortasse interim à malis abstínui.	
L. That indeed is something, if it could be that you should abstain from evil at all.	45	Isud quidem est áliquíd, si modò fieri pótuit, ut malo omníno abstínueris.	
D. I refrained as far as I was able.		Abstínui quoad pótui :	
L. Suppose it to be so ; yet you have not satisfied God, seeing it is written, <i>Eschew evil, and do good.</i>	50	<i>Fac ita esse ; non tamen satisfecisti Deo, quum scriptum est, Declina à malo, & fac bonum.</i>	
But tell me (I pray you) for what cause went you thither especially ?		Sed dic mihi (quæso) quâ gratiâ illuc íveras potíssimum ?	
D. That I might learn something.	55	Ut áliquíd addíscerem.	
L. Why did you not that ?		Cur id non fecisti ?	
D. I could not.		Non pótui.	

Could

- L. Could you not, you ~~knave~~ ? 60 Non potuisti, *nébulo* ? imò
nay you would not, or
certainly you did not
care.
- D. I am enforced to confess.
- L. What thing enforceth you ? 65 Quæ res te cogit ?
- D. My Conscience, which accu-
seth me before God. Conscientia mea, quæ me
accusat apud Deum.
- L. You say well, I wish you
speak from your heart. Recte dicis, útinam ex áni-
mo.
- D. Truly I speak from my 70 Equidem ex ánimo dico.
- L. ~~So it may be~~; but come
on, ~~what was the rea-~~
~~son~~ why you got nothing
by heart ? Ità fieri potest : sed agè, quid
fuit causæ quámobrem ni-
hil memoriæ mandáveris.
- D. My own negligence, for I 75 Negligentia mea, non enim
did not give any great
ear. diligenter audiébam.
- L. What did you do then ? Quid igitur faciéb'as ?
- D. I fell asleep ever now and 80 Idéntidem dormiébam.
- L. ~~you~~ use to do : but what
the rest of the
time ? Ità soles : sed quid agébas in
réliquo témpore ?
- D. I thought of a thousand 85 Cogitábam mille inéptias, ut
fooleries, as children use
to do. solent púeri.
- L. Are you so very a child
that you could not be at-
tentive to hear the word 90 verbum Dei audiendum ?
of God ?
- D. If I were attentive I might
benefit something. Si attentus essem, possem áli-
quid proficere.
- L. What have you deserved
then ? Quid igitur meruisti ?
- D. Stripes. 95 Verbera.
- L. You have deserved indeed,
and that good store. Meruisti profectò, idque lar-
gissimè.

D.	I ingenuously confess it.		Ingénue confiteor.
L.	From the teeth outward, I suppose.	100	Verbo tennus, opinor.
D.	Nay, verily, from my heart.		Imò certè, ex ánimo.
L.	Perhaps so, but in the mean time get you ready to be whipt.	105	Fortásse, sed interim para te ad plagas recipiendas.
D.	Ah master, I beseech you forgive me.		Ah magister, ignósce, óbse- cro.
	I confess I have done amiss, but not of an ill pur- pose.	110	Peccávi fáteor, sed nullá ex malítiá.
L.	But that so wretched negligence is the next to lewdness.		Atqui tam <i>supina</i> ista negli- géntia próximè ad malí- tiam accédit.
D.	Truly I do not deny it, but beseech you mercy for Jesus Christs sake.	115	Non équidem inficior, sed tuam implóro clementi- am per Jesum Christum.
L.	What will you do then, if I shall pardon you?		Quid igitur fácies, si tibi ignóvero?
D.	I shall do my duty hereafter, I hope.	120	Fáciam officium meum post- hac, ut spero.
L.	You should have said withal, by Gods help: but you care little for that.		Addendum erat, adjuvante Deo: sed id parùm curas.
D.	Yes, master, by Gods help, I will perform my duty hereafter.	125	Imò, magister, adjuvante Deo, præstábo posthac offi- cium:
L.	Well, I pardon your fault for your tears sake; and I pardon you on that con- dition, that you remem- ber your promise.	130	Agè, <i>condono culpam tuis la- chrymis</i> ; tibi que eâ lege ignósco, ut promissi me- míneris.
D.	I thank you kind master.		(nissime. Grátias ago, magister huma- Eris apud me in máxima grá- tia, si promissá serváveris.
L.	You shall be in special fa- vour with me, if you be as good as your word.	135	
D.	God almighty grant that I may do it.		Faxit Deus óptimus máxi- mus ut possim.

I be-

- L. Could you not, you ~~have~~ ^{known} : 60 Non potuisti, *nébulo* ? imò
nay you would not, or
certainly you did not
care.
- D. I am enforced to confess.
L. What thing enforceth you ? 65 Quæ res te cogit ?
D. My Conscience, which accu-
seth me before God. Conscientia mea, quæ me
accusat apud Deum.
- L. You say well, I wish you
speak from your heart. Recte dicis, utinam ex ani-
mo.
- D. Truly I speak from my 70 Equidem ex anima dico.
heart.
- L. So it may be; but come
on, what was the rea-
son why you got nothing
by heart ? Ita scripsisti : sed agè, quid
fuit causæ quàm obrem ni-
hil memoriæ mandaveris.
- D. My own negligence, for I 75 Negligentia mea, non enim
did not give any great
care. diligenter audiēbam.
- L. What did you do then ? Quid igitur faciēbas ?
D. I fell asleep ever now and 80 Idētidem dormiēbam.
then.
- L. So you use to do : but what
did you the rest of the
time ? Ita soles : sed quid agēbas in
rēliquo tēmpore ?
- D. I thought of a thousand 85 Cogitābam mille inēptias, ut
fooleries, as children use
to do. solent pueri.
- L. Are you so busy a child
that you could not be at-
tentive to hear the word
of God ? An tu alio puer es, ut non
dēbeas attentus esse ad
verbum Dei audiendum ? 90
- D. If I were attentive I might
benefit something. Si attentus essem, possem ali-
quid proficere.
- L. What have you deserved
then ? Quid igitur meruisti ?
- D. Stripes. 95 Verbera.
- L. You have deserved indeed,
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 D. Nay, verily, from my heart. Imò certè, ex ánimo.
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 D. Ah master, I beseech you Ah magister, ignósce, óbsce-
 forgive me. cro.
 I confess I have done amiss. Peccávi fáteor, sed nullá ex
 but not of an ill pur- maliciá.
 pose. 110
 L. But this so reprehensible Arquí tam supína ista negli-
 negligence is the next to gentia próximè ad mali-
 lewdness. tiam accédit.
 D. Truly I do not deny it, but Non équidem inficior, sed
 beseech you mercy for 115 tuam implóro clementi-
 Jesus Christs sake. am per Jesum Christum.
 L. What will you do then, if Quid igitur fácies, si tibi
 I shall pardon you? ignóvero?
 D. I shall do my duty hereafter, Fáciam officium meum post-
 I hope. 120 hac, ut spero.
 L. You should have said withal, Addendum erat, adjuvante
 by Gods help: but you Deo: sed id parùm curas.
 care little for that.
 D. Yes, master, by Gods help, Imò, magister, adjuvante
 I will perform my duty 125 Deo, præstábo posthac offi-
 hereafter. cium:
 L. Well, I pardon your fault Agè, condono culpam tuis la-
 for your tears sake, and chrymis; tibi que eâ lege
 I pardon you on that con- ignosco, ut promissi me-
 dition, that you remem- 130 mineris.
 ber your promise. (nissime.
 D. I thank you kind master. Grátias ago, magister huma-
 L. You shall be in special fa- Eris apud me in máxima grá-
 vour with me, if you be tia, si promissa serváveris.
 as good as your word. 135
 D. God almighty grant that I Faxit Deus óptimus máxi-
 may do it. mus ut possim.

I be-

L. I beseech he may grant it.

Col. 3. *Nathanael the man,
the Master.*

N. Master, there is no body to
teach in the sixth form.

M. ~~What~~ **What a thing is this?**
Where is Master *Philip*?

N. ~~He is sick in bed.~~

M. How do you know?

N. One of the scholars in his
house told me so.

M. Tell my Usher.

N. He is not in his study.

M. How do you know?

N. For I knockt at the door
thre or four times.

M. Tell the teacher of the first
form, that he send one of
his boys.

N. What if he will not send?

M. Away you fool; **Do you
think he hath so little wit** as to refuse?

Get you gone, and make
haste.

Col. 4. *Anthony, The Master,
the Scholar.*

A. Master.

M. How now? what is the mat-
ter?

Faxit, precer:

Col. 3. *Nathanael famulus,
Magister.*

Magister, nemo est qui do-
ceat in sextâ classe.

Quid hoc rei est?

Ubi est Magister *Philippus*?

5 *Morbo detinetur in lecto.*

Qui scis?

Nunciâvit quidam ex disci-
pulis ejus domesticis.

Dic Hypodidâscalo meo.

10 Non est in musæolo suo.

Qui scis?

Nam ego ter aut quater pul-
savi ostiolum.

Dic primæ classis doctôri,
ut mittat e suis aliquem.

15

Quid si nolit mittere?

Abi, inepte; an putas eum esse
20 tam imprudentem ut recu-
set?

Abi, procépa.

Col. 4. *Anrónius, Magister,
Discípulus.*

Magister.

Hem, quid est?

A. Here are some that would speak with you.

5

Sunt quidem qui te conventum volunt.

M. Where are they ?

Ubi sunt ?

A. They tarry for you in the town-street.

Te expectant in vico.

M. I will go to them presently.

10

Nunc adibo.

A. But they are in haste.

Atqui urgent.

M. Run before, and bring them into the Court-yard. I will come after you ; do ye in the mean time tarry and be quiet.

15

Præcurre tu, atque eos intromitte in arcem, ego te sequar ; vos interim expectate cum silentio.

I will be here by and by, that I may send you away to supper.

Mox ego ádero, ut vos ad coenam dimittam.

A. O what a good word is this !

20

O quàm bonum verbum !

*Col. 5. Canellus,
The Master.*

*Col. 5. Canellus,
Præceptor.*

C. Master, what shall we say to morrow morning ?

Præceptor, quid reddemus cras mané ?

P. I told you openly to day morning before you gave over the School.

5

Hódie manè palam dixi ante è scholâ missionem.

C. But I was not there, Master.

At ego non áderam, præceptor.

P. Ask your School-fellows. For if they should ask me every one several concerning things that I spake openly, I pray thee, when should there be an end ?

10

Roga condiscipulos. Nam si vellent singuli me interrogare de rebus à me palam dictis, quæso, quando finis esset ?

15

And

- And therefore *for* you be- 15 Itaque *fac sis posthac pruden-*
tius hereafter.
 C. I will have a care as far
 as I am able.
 P. But where was you?
 C. I was gone abroad. 20
 P. Why was you gone abroad?
 C. That I might look after
 some business, about
 which my father writ to
 me.
 P. Of whom did you ask leave?
 C. Of the Usher.
 P. Why not of me rather?
 C. Because you were busy.
 P. What was I doing?
 C. You were talking with some
 Gentlemen in the Court,
 that came to speak to you.
 P. Go your way, now I call it
 to mind. 35

Col. 6. *The Master, the Man,
 the Monitors.*

- P. Ho, *Martin*!
 F. Anon, *I am here, Master,*
 P. Call me the five publick
 Monitors hither, whom I
 chose yesterday for this
 month; do you not
 know?
 F. Yes very well, for I my self
 was there.
 P. I suppose they are every 10
 one in their form. Make
 haste.

tior.
Curabo pro viribus.
 Sed tu ubi eras?
 Prodieram.
 Quid prodieras?
 Ut curarem negotium ali-
 quod, de quo pater ad me
 scripserat.
 25 A quo petivisti veniam?
 Ab hypodidascalo.
 Cur non à me potius?
 Quia eras occupatus.
 30 Quid agebam?
 Alloquebaris in areâ quos-
 dam viros honoratos, qui te
 conventum venerant.
 Abi, nunc recorder.

Col. 6. *Præceptor, Famulus,
 Observatores.*

Heus, *Martine*!
 Hem, *presid sum, here.*
 Accerse mihi huc quinque
 públicos observatores,
 5 quos hesterno die in
 hunc mensem elegi;
 nostin' ?
 Optimè, nam egomet ade-
 ram.
 10 Sunt (opinor) in suo quisq;
 auditorio. Festina.

I will

- F. I will come again as soon as
can be.
- Q. We are all here, master.
*What do you please to
command us?*
- P. It was enough to bid; I am
neither Commander nor
Magistrate. I gave order
to call for you hither,
that I might put you in
mind of your duty.
- Therefore hearken and
mind diligently.
- You are not ignorant with
how great fear of the
Lord I chose you yester-
day in your common Hall.
- We began with devout
prayers; our admonition
followed, and our exhor-
tation to all the company
of Scholars touching
the fear of the Lord, and
touching manners which
become Scholars, who
are daily at the School;
and then I chose you five
not without the approba-
tion of the best youths,
whom I thought fit for
this employment; at last
of all, we came to the
latter prayer and a thank-
giving.
- Do not therefore think that
action, in which the
name of the Lord hath
been called upon so seri-
- Quamprimum rediero.
- Adsumus omnes, præceptor.
Quid tibi placet imperare?
- Satis erat jubere; nec ego
sum imperator, nec Ma-
gistratus. Ego vos huc ac-
cessendos jussi, ut vos ve-
stri officii commonefacerem.
- Vos igitur attentis auribus
atque animis audite.
- Non ignoratis quanto cum
timore Domini hesterno
die palam in aula nostra
communi vos elegerim.
- Auspicati sumus a sacris præ-
cibus; sequuta est admo-
nitio nostra, atque exhor-
tatio ad omnem cœtum scho-
lasticum de timore Domi-
ni, deque moribus qui
deceant studiosos in scho-
la quotidie versantes; de-
inde non sine optimorum
adolescèntium approbati-
one vos elegi quinque,
quos ad hoc munus idó-
neos existimavi; postre-
mò, ventum est ad secun-
dam cum gratiarum acti-
one precationem.
- Nè igitur puteris ludum
fuisse aut jocum actio-
nem illam, in quâ no-
men Domini tam stu-
diously

only, to be a play or a jest.

And although this function seem both base and ab-
55 ject with them that are unskilful and proud; yet do you think that service of yours to be both honourable and holy. But
60 if you shall think otherwise, it cannot be that you should rightly discharge your office.

Therefore I exhort you all
65 that I can, and I beseech you for Jesus Christs sake, that in the fear and reverence of God you shew diligence in all
70 those things which you shall conceive to belong to your office.

Let there be far from you
75 therefore all partiality, hatred, favour, study of revenge, and the like which carry men away, and corrupt sound judgment.

Fear not the threats of lewd
persons, wherewith they use to deter the minds of
young men from their duty.

For what power have they
over you? rather fear
him who is the Lord, who
hath power of life and
death.

diosè fuerit invocatum.

Ac licet apud imperitos aut
arrogantes hoc munus &
vile & abjectum videatur;
vos tamen credite cum
honorificum tum sanctum
esse vestrum istud mini-
sterium. Quod si aliter
existimabitis, fieri non po-
test ut munere vestro recte
fungamini.

Itaque ego vos exhortor
quantum possum, & per
Jesum Christum obtestor,
ut cum Dei timore atque
reverentia diligentiam
praestetis in iis omnibus
quae intelligetis ad officium
vestrum pertinere.

A vobis igitur absit omnis
favor, odium, gratia, studium
vindictae, & similia quae transversos agunt ho-
mines, & sincerum corrumpunt
judicium.

Nè timeatis improborum
minas, quibus illi animos
adolescentium ab officio
solent absterrere.

Quam enim habent in vos
potestatem? potius eum
timeate qui vester est Do-
minus, qui vitae ac necis
potestatem habet.

Let

Let the fear (I say) of that
so great a Prince **be al-**
ways before your eyes
Ye shall incur (I know)
the hatred of some wick- 95
ed and lewd persons; but
let the love and dearness
of your heavenly Father
alone be of more weight
with you, than all the ill 100
will of all men.

Be always mindful of that
saying, whereby our Sa-
viour and chief Master
exhorted his Disciples to 105
constancy.

If the World hate you (saith
he) *know that it hated me
before.*

Do not you therefore **care a** 110
pin for all the threats
offences and grudgings
of knavish fellows, in re-
spect of Christ himself,
so long as ye may faith- 115
fully do service to the
glory of God.

These are the things con-
cerning which I thought
good now to admonish 120
you, **according to the**
shortness of the time,
besides those things
which you heard yester-
day in the Hall.

1. We give you hearty thanks,
o! most kind Master, and
we beseech Christ, that
he would always increase

Illius (inquam) tanti prin-
cipis timor vobis ob oeu-
los semper observetur. In-
curretis (scio) in aliquot
improborum ac dissolu-
torum odium; sed plura
vobis sit unius Patris ve-
stri celestis amor & cha-
ritas, quam omnes omnium
hominum inimicitie.

Esse semper memores ver-
bi illius, quo Servator no-
ster & summus Præceptor
suos Discipulos ad con-
stantiam hortabatur.

Si vos (inquit) odit mundus,
scitote quod me prius odio
haberit.

Vos igitur propter ipsum
Christum omnes *peccati* fá-
cte nebulonum minas,
offensiones, inimicitias;
dummodo gloriæ Dei pos-
sitis inservire fideliter.

Hæc sunt de quibus nunc
pro temporis brevitate vos
admonendos esse existi-
mavi, præter illa quæ vos
in aulâ hesterno die audi-
vistis.

125 Máximas tibi grátias ági-
mus, præceptor huma-
nissime, & Christum
precámur, ut sua dona

his gifts in you.
And we earnestly desire you,
that (if it be no trouble
to you) you would give
us your exhortation writ-
ten down, that we read-
ing it over some times a-
mongst our selves, may
fasten it the better in
our memory.

I will do that at the first
opportunity, seeing ye
request a thing which in-
deed is very honest.

r. We desire too (if you please)
bb to have of you a little
note written of the chief
heads of our office, that
we may be certified what
we are chiefly to mind in
this matter.

P. You put me in mind of this
in good time, and so I
was resolved a good
while ago, but every
day one thing after an-
other hath hindered me.

Therefore I will give you
such a little note, to wit,
which may contain what-
soever belongs to the du-
ties of publick Monitors;
and ye shall write it out
of my copy, which I will
keep, to the end that I
may deliver it also to
other Monitors which are
like to be hereafter.

Now return you every man

130 tibi semper adaugeat.
A te verò vehemēter pēti-
mus, ut (si tibi molestum
non est) præscriptam des
nobis hortationem tuam,
135 quo illam inter nos quan-
dōque relegentes, memoriæ
tenacius infigamus.

140 Id ego faciam primo quoque
tempore, quandōquidem
rem sanè honestissimam
postulatis.

Opramus etiam à te (si pla-
cet) 145 commentariolum scrip-
tum habere de præcipuis
officii nostri capitibus, ut
simus certiōres quid po-
tissimum sit nobis hac in
re observandum.

150 In ipso tempore de hoc ad-
mones, & sic ego jampridem
in animo habebam, sed
me quotidie aliud ex alio
impedivit.

155 Dabo igitur ejusmodi com-
mentariolum, quod videlicet
contineat quicquid
ad observatorum publi-
corum officia pertinēbit;
160 id autem describētis ex ipso
archetypo meo, quod ideo
servare volo, ut cæteris
quoque tradere possim
165 futuris observatoribus.

Nunc redite in suum quis-
to

<p>I. ob. to his form. We go straight way, Ma- ster.</p>	<p>170</p>	<p>que auditórium. <i>Rectā imus, Præceptor.</i></p>
<p>Col. 7. <i>Clericus,</i> <i>The Master.</i></p>		<p>Col. 7. <i>Clericus,</i> <i>Magister.</i></p>
<p>C. Master, may not I and my Uncles Son go home?</p>		<p>Licérne, magister, ut ego & patruélis eámus domum?</p>
<p>M. To what end?</p>		<p>Quid có.</p>
<p>C. To my Sisters Daughters wedding.</p>		<p>Ad nuptias consobrínæ.</p>
<p>M. When is she to be married?</p>	<p>5</p>	<p>Quando est nuptúra?</p>
<p>C. To morrow.</p>		<p>Crástino die.</p>
<p>M. Why will you go so quickly?</p>		<p>Cur tam citò vultis ire?</p>
<p>C. To change our cloaths.</p>		<p><i>Ut mutémus vestimenta.</i></p>
<p>M. We may go for me: but on this condition, that you come hither again to morrow to bed.</p>	<p>10</p>	<p><i>Per me licet eátis: hâc tamen</i> <i>lege, ut cras huc redeátis</i> <i>cúbitum.</i></p>
<p>C. What if my Uncle will have us tarry the latter wed- ding day?</p>	<p>15</p>	<p>Quid si volet pátruus ut ex- pectémus <i>neqótia?</i></p>
<p>M. I know very well, he will not stay you, if so be you tell him on what condi- tion I let you go.</p>	<p>20</p>	<p>Non detinébit vos, satis scio, dúmmodo dicátis ei quâ lege dimiserim.</p>
<p>C. We will tell the truth.</p>		<p>Verum fatébitur.</p>
<p>M. Go your way, and take heed of all dissemper; and cause that your light may shine before all men, that our heavenly Father may be glorified.</p>	<p>25</p>	<p>Abíte, & ab omni cavéte <i>intemperántia;</i> facitéque ut lúceat lux vestra coram homínibus, ut glorificétur noster ille cœlestis Pater.</p>
<p>C. We trust it will be so, by his assisting of us in all things.</p>	<p>30</p>	<p>Ità quidem sperámus fore, ipso nos in ómnibus ad- javante.</p>
		<p>Q 2 Col.</p>

Col. 8. *Laurence,
The Master.*

- L. May I not go forth, Master?
 M. What cause have you to go forth?
 L. That I may seek some of our country folks in the market.
 M. What need is there of that?
 L. I would speak to them to put my friends in mind either to bring me some bread, or send me some.
 M. Where bread fails, there all things are to be sold.
 L. This is a common Proverb among us.
 M. Yea, a very common one every where, so necessary is bread for the life of man.
 But to the matter: would you now go abroad?
 L. If you please, Master, least I lose the opportunity of my business.
 M. Go your way, and make haste to come again before dinner.
 L. Truly I will do my endeavor.

Col. 9. *Beatus, the Master.*

- L. May I not go forth with my Brother?

Col. 8. *Laurentius,
Magister.*

- Licétne exire, Magister?
 Quæ tibi exeundi causa?
 Ut quæram in foro aliquem ex nostratibus.
 Quid istud opus est?
 Mandare illis volo, ut meus admoneat de pane mihi aut adferendo, aut mittendo.
 Ubi panis deficit, omnia sunt illic venalia.
 Istud vulgatum est apud nos proverbium.
 Imò ubique divulgatum, adeò panis mortalium vite est necessarius.
 Sed ad rem: tu nunc prodire vis?
 Si tibi placet, Magister, nè mei negotii occasionem amittam.
 Abi, & festina ante prandium redire.
 Dabo equidem operam.

Col. 8. *Beatus, Præceptor.*

- Licétne mihi exire unà cum fratre?

What

P. What cause is there ? 1

E. That my mother may buy us
shoes, and then that we
may go to the barber. 5

P. To what purpose ?

E. To cut our hair.

P. What need is there now ?

B. That (if God permit) we
may go to morrow to see
our Uncle. 10

P. Go, and come again in due
time to your books.

B. But, ho boys, bring me a
certificate from your
mother against to mor-
row, or bring a witness
along with you. 15

P. By Gods help, I will have a
special care of it. 20

Would you have any thing
else, Master ?

B. That you present my ser-
vice to your mother. 25

Col. 10. *Albertus, The Master.*

A. Master, may we not go to
the Barber ?

P. Why so ?

A. To cut our hair.

P. Ye would willingly go forth
six times every day : but
tarry till to morrow,
that ye may go with the
rest. 5

A. But the barbers-shop will
be throng'd by reason of
the marker. 10

Quid causæ est ?

Uc mater emat nobis cal-
ceos, deinde ut tonsorem
adiamus.

Quid eó ?

Resectum capillos.

Quid nunc opus ?

Uc cras (si Dominus per-
miserit) invisamus pa-
trum. 10

Ite, & matüre redite ad stu-
dium.

Sed, heus pueri. adferre mi-
hi à matre testimonium in
crastinum diem, aut te-
steri adducite. 15

Deo iuvante, id curabo di-
ligenter. 20

Nunquid aliud vis, Præcep-
tor ?

Uc meis verbis matrem officio, è
salutetis. 25

Col. 10. *Albertus Præceptor.*

Præceptor, licetne nobis ire
ad tonsorem ?

Quid eó ?

Uc capillum tondiamus.

Libenter quotidie exiretis
sexies : quin expectate in
crastinum diem, ut eatis
una cum cæteris. 5

Atqui propter forum turba
erit in tonsorina. 10

P. What then? ye will have
leisure enough to wait.

Get you to your books
again.

A. As you please, master.

Col. II. Bargius,
The Master.

E. Master, my father hath
sent for me.

P. Where is he?

B. In the Inn.

P. When came he?

B. He came but even now.

P. Who brought you word
so soon?

B. He sent his man to me.

P. Where is he?

B. He tarries for me at the
door.

P. Why did you not bring him
in?

B. He would not come in.

P. Why so?

B. Because (as he saith) he is
in haste.

P. Call him, that I may
speak with him a lit-
tle; and then go your
way; but see you be
here again quickly.

B. I will go call him.

Quid tum? satis habébitis
otii ad expectandum.

Recipite vos ad stúdiúm.

Ut libet, præceptor.

Col. II. Bargius,
Præceptor.

Præceptor, accersor à patre.

Ubi is est?

In Diversorio.

Quando venit?

Advénit modó.

Quis tibi tam citò nunciávit?

Misit ad me fámulum.

Ubi est?

Præ foribus me expectat.

Cur illum non intromisisti?

Nóluit intráre.

Quid ità?

Quia (ut ait) festinátione ur-
gétur.

Voca illum, ut paucis convéni-
am; deínde abi; sed cura
ut quàm primùm huc adsis.

Eo vocátum,

Col. 12. *The Master,*
Rufinæus.

L. Where is *Martin*?

R. He is **gone to the market.**

L. Why so?

R. **To buy a girdle** (as he said)

L. He should not have gone forth without my bidding: But **this is nothing to you.**

Who should give you your drinking?

R. He said he would come again at two a clock, to give it us.

L. What if he deceive you?

R. **That is not his fashion.**

L. Unless he came at the hour appointed, put my wife in mind of your drinking; for she hath another **key of the buttery.**

Col. 13. *The Master,*
Scarronus.

P. I **wonder greatly** whence you come now.

S. I come again from home, Master.

P. Why went you home?

S. To fetch my bever.

Col. 12. *Ludimagister,*
Rufinæus.

Ubi est Martinus?

Ivit ad forum.

Quid eo?

Emptum (ut dixit) cingulam.

5

Injussu meo exire non debuit:

Sed hoc nihil ad te.

10 *Quis dabit vobis merendam?*

Dixit se horâ secunda reversûrum, ut det nobis.

15 *Quid si fallat?*

Id non est moris ejus.

Nisi ad horam adfuerit, admone uxorem de vestra merendâ; habet enim
20 *clavem alteram cellæ penuriæ.*

Col. 13. *Præceptor,*
Scarronus.

Demiror unde nunc vénias.

Domo rédeo, Præceptor,

5 *Cur íveras domum?*

Petitur merendam.

Q 4

Why

P. Why had you not brought it?

S. My mother was busie.

P. What then? should you go abroad without my bidding?

S. I ought not, I confess.

P. What have you deserved then?

S. ~~To be whipped~~ ; but I pray you, master, pardon me.

P. Why did you not ask leave to go forth?

S. Because I durst not disturb you.

P. What was I doing?

S. You was holding a little book, and reading something.

P. It may be so, but yet ye often disturb me about a smaller matter; therefore get you ready to be whipped.

S. I pray you, master, pardon me.

P. Let me bethink my self before a little while.

Well, I pardon you, both because you confess ingenuously, and because you seem to me to be studious enough.

S. I thank you very heartily, most kind master.

Quámobrem non attúleras?

Mater erat occupáta.

10 Quid tum? debuísti exire injúlsu meo?

Non débui, fáteor.

Quid igitur meruísti?

15

Plagas accipere;
sed ignosce mihi, quæso, præceptor.

Cur non petivísti exeundi potestatem?

20

Quia non audébam te interpellare.

Quid agébam?

Tenébas libellum quendam, & legébas aliquid.

25

Fieri potest, sed vos tamen sæpe me interpellátis ob rem levio rem; nunc igitur para te ad rapulandum.

30

Parce mihi, obsecro, præceptor.

Sine ut prius cõgitem aliquantisper.

35

Age, parco, tum quia ingenuè confitéris, tum quód satis studiósus mihi vidéris.

40

Grátias ago máximas, præceptor humaníssime.

Col. 14. *William, The Master.*

G. Master, I have no paper left to write withal: will you give me a book?

L. For what use?

G. Partly for Colloquies, and partly for Copies.

L. Have you set it down in your book?

G. I have set it down.

L. Let me see it.

G. Look you where it is, Master.

L. What is that? you have set down eighteen sheets, will you have of the larger paper then?

G. If you please.

L. Ask my man for it; and lest he should make any doubt, shew him your book, that he may set the same thing down in his.

G. I hear you.

L. Hear then, and take heed too that you do not spoil your paper, for fear your father be very angry with you.

G. God grant I may make good use of it,

Col. 14. *Gulielmus, Ludimagister.*

Præceptor, non restat mihi charta ad scribendum, visne dare codicem?

Quem in usum?

Partim ad colloquia, partim ad exemplaria.

Retulisti in librum tuum?

Réuli.

Ostende.

Ecce tibi, præceptor.

Quid istud? retulisti octodecim: vis ergo de majori?

Si tibi placet.

Pete à famulo; ac ne dubitet, ostende illi tuum codicem, ut idem in suum réferat.

Audio.

Audi, item cave abutâris chartâ, nè tibi pater graviter succenseat.

Faxit Deus ut bene utar.

Col. 15. Grivetus,
The Master.

- G. Master, may I go forth?
 L. Why so?
 G. To buy ~~meat-knives~~.
 L. Where are those which you had?
 G. I left them at home.
 L. Why so?
 G. Because they were become dull, and good for nothing.
 L. Have you any money to buy others?
 G. My mother gave me some.
 L. Who shall help you to buy them?
 G. Gerardus.
 L. Go verily, and ~~be~~ you be not censured.
 G. We will have a care, by Gods help.
 L. He indeed helpeth all men, but especially those that refer all things to his honour.

Col. 16. Vernet, The Master,
Spatula.

- V. Master, may I speak a word or two with you?
 L. Speak.

Col. 15. Grivetus,
Ludimagister.

Præceptor, licetne prodire?
 Quâmobrem?
 Ut emam cultellos mensarios.
 Ubi sunt quos habebas?

5

Reliqui domi.

Quid ita?

Quia jam obtusi erant, & inutiles.

10

Habesne pecuniam ad emendos alios?

Mater dedit mihi.

Quis erit adiutor ad emendum?

15

Gerardus.

Ite sanè, & cavete ne vobis imponatur.

Cavemus, Deo juvante.

20

Omnes quidem juvat, sed eos potissimum qui ad ejus honorem omnia referunt.

Col. 16. Vernerus, Ludimagister, Spatula.

Præceptor, licetne pauca?

Lôquere.

We

- V. We two propounded, if you thought good so, to go to walk abroad, whilest others play. 5
- L. Whither will ye go abroad?
- V. Into the next suburbs. 10
- L. And what will you do as you walk?
- S. We will hold some conference.
- L. But of good and honest matters. 15
- S. This fairness of the season, and this so goodly aspect of the earth, will afford us some honest subject. 20
- L. There is never matter of praising God wanting, at least way to those that truly serve him. 25
- S. Never indeed: but that we may return to the purpose (master) will you give us leave to go abroad out of the City? 30
- L. Unless your constant fidelity, and true love to learning, were well known to me, I would never give you leave; especially seeing naughty youths have so often beguiled me in this kind. 35
- Go ye therefore abroad, and come home again to supper in due time. 40
- Nos duo proponebamus, si tibi ita videretur, ire, dum cæteri ludunt, foras ambulatum.
- Quò vultis exire?
- In próxima suburbana.
- Quid autem ageris ambulantes?
- Tractabimus colloquium aliquod.
- Sed de bonis & honestis rebus.
- Hæc temporis serenitas, & tam pulchra terræ faciès, præbèbunt nobis honestum aliquod argumentum.
- Nunquam deest Dei laudandi materia, dumtaxat veris ejus cultoribus.
- Nunquam profectò: sed ut ad propositum revertamur, permittes nobis (præceptor) extra urbem prodire?
- Nisi mihi perspecta esset vestra perpétua fidelitas, & verus amor literarum, nunquam permitterem; præsertim cum pravi adolescentēs me sæpe in hoc genere fefellerint.
- Vos igitur prodite, & matùre ad cœnam revertimini.

Col. 17. *Isaiah, The
Master.*

- I. Master, may I not go a-
broad?
- L. Whither do you desire to
go abroad?
- I. To the Taylor.
- L. Why so?
- I. To fetch my breeches.
- L. Are they made already?
- I. They are, as I think.
- L. You do well to say, I think,
because the thing is un-
certain.
- I. But he promised me them
against this day.
- L. What if he deceive you?
- I. It will be no marvel.
- L. Now you have spoken truth-
too: for Tradescant
seldom perform their
word at the time pro-
mised.
- I. Nevertheless, Master, I will
go see, if you will give
me leave.
- L. I do not hinder you.
- I. Would you have any thing
Master?
- L. Yes, that thou make hast
that you be not away at
your lesson.
- I. You do well to put me in
mind, I am going.

Col. 17. *Isaias, Ludi-
magister.*

- Præceptor, licetne prodire?
- Quò prodire cupis?
- 5 Ad Sartorem.
- Quid cò?
- Peritum femoralia.
- Jàmne facta sunt?
- unt, opinor.
- 10 Rectè opinor dicis, quia res
incerta est.
- Atqui promiserat mihi in
hunc diem.
- 15 Quid si fallat?
- Nihil mirum fuerit.
- Nunc quoque verè loquutus
es: nam raro ad promif-
sum tempus fidem præstant
artifices.
- 20 Vi tēbo tamen, Præceptor,
si mihi permittis.
- 25 Nihil impedio.
- Nunquid vis, Præceptor?
- Imò. ut properes, ne disis
præstationi.
- 30 Bene inones; abeo.

Col. 18. Caius, The
Master.

- C. May we not go forth ?
 P. Whither ?
 C. Home.
 P. How now ? to gad home so often ?
 C. My Mother commanded that I and my Brother should go home to her.
 P. For what reason ?
 C. That our maid might look **our cloaths.**
 P. What is that ? **Have you any lice ?**
 C. I, and a great many indeed.
 P. **Why do you not tell my wife so much ?**
 C. We durst not.
 P. As though indeed she was so **hard to be spoken to.**
 She hath a maid chiefly for that purpose, to see you be all kept cleanly; neither are you ignorant of it, but ye are glad ye have an occasion offered you to go see your mother.
 Do ye tarry therefore ; and I will take order to morrow that your cloaths be lookt.
 C. But our mother will chide us.
 P. I will pacifie her : do you rest you contented.

Col. 18. Caius, Præceptor.

- Licetne prodire ?
 Quô ?
 Domum.
 Hem, tam sæpe ire domum ?
 5 Mater jûsserat ut ego & frater ad se irémus domum.
 Cuius rei grâtiâ ?
 10 Ut ancilla *vellimenta* nobis *excûteret.*
 Quid istud ? Sunt ne vobis *pediculi* ?
 Et quidem multi.
 15 *Cur uxorem meam non admonuistis ?*
 Non ausi sumus.
 Quasi vero illa sit *usq; adio difficilis.*
 20 Ancillam habet eâ potissimum gratiâ, ut vestrûm *omnium caret munditiem;* nec vos ignorâtis illud, sed gaudêtis matris inviscendæ occasionem vobis dari.
 25 Vos igitur manêre ; cras ego curâbo ut vobis excuriântur vestes.
 30 Sed mater nos objurgabit.
 Egomet eam placâbo : quiescite.

Col. 19. *Tornator, the Master,*
the Scholars.

T. Master, may I go home to-morrow?

L. Why so?

T. To fetch some bread.

L. Have you none left?

T. There is some left indeed, but a very little.

L. What doth your brother? is he to go with you?

T. My father commanded so.

L. When met you with him?

T. On Thursday, when he came into this City.

L. Where saw you him?

T. At the market.

L. Do you not lye?

T. I do not lye.

L. How will you prove it?

T. There are some of my school-fellows which were there.

L. Who were they, without any more add?

T. Here are *Blasius* and *Audax*.

L. Is it true, boys?

D. Altogether true.

L. How do you know?

D. We saw his father, and heard those very words.

L. If it be so, I give you leave to go home with your brother.

Col. 19. *Tornator, Ludimagister, Discipuli.*

Præceptor, licetne cras ire domum?

Quid eó?

Peritum panem.

5 Non tibi restat?

Restat quidem, sed parum admodum.

Quid frater? éstne tecum iturus?

10 Iussit pater.

Quando convenisti illum?

Die Jovis, quum venisset in hanc urbem.

Ubi illum vidisti?

15 Apud forum.

Non mentiris?

Non mentior.

Unde probabis?

20 Sunt ex condiscipulis qui áderant.

Qui tandem?

Adsunt *Blásius* & *Audax*.

25 Estne verum, púcri?

Omnino verum.

Quí scitis?

Vídimus ejus patrem, & audívimus ipsa verba.

30 Si itá est, permitto ut eas domum cum fratre.

D. Fare you well, Master.

L. The Lord God have you
in his keeping.

T. We wish you the same with
all our hearts.

L. But, do you hear, when will
you be here again?

T. To morrow at even, by Gods
help.

L. See you remember your pro-
mise.

T. I will have a care.

L. Verily, as you use to do.

T. Nay, I hope, better.
Would you have any thing?

L. That you commend me to
your Father and Mo-
ther.

T. I will do it with all my
heart; farewell again, Ma-
ster.

L. And fare you well too, but
walk leisurely, because
of the heat of the Sun.

T. So we use to do.

Col. 20. The Master,
Villarianus.

M. What means it, that you
have been away this
whole week?

V. I was of necessity to tarry at
home.

M. Why so?

V. That I might be with my
mother, who was sick.

M. What service did you to her?

Vale, Præceptor.

35 Vos servet Dominus Deus.

Idem tibi precámur ex áni-
mo.

Sed heus, quando huc ade-
rítis?

Crástinò die vésperi, Deo
juvante.

Cura ut promissi memíne-
ris.

45 Curabo.

Scílicet, ut soles.

Imò méliùs, spero.

Nunquid vis?

Uc verbis meis salutem dicas
paréntibus.

50

Fáciam libenter; iterum vale,
præceptor.

55

Vos quoque valére, at lento
gradu ambuláte, propter
æstum solis.

Ità fácere solémus.

Col. 20. Magister,
Villarianus.

Qui sibi vult, quòd absúeris
hâc totâ hebdomadâ?

Opóruit me manére domi.

5

Quamobrem?

Uc matri adessém, quæ æ-
grotábat.

Quod illi officium præstabas?

I read

- V. I read pretty often to her. (10) Sæpius ei legēbam.
 M. What did you read? Quid legēbas?
 V. Something out of the Scriptures. Aliquid ex sacris Līteris.
 M. That was a holy and a commendable piece of service. I wish all would so give themselves to the Word of God. 15 Sanctum istud & laudābile ministrīrium. Utinam sic omnes studērent Verbo Dei.
 But what, did you nothing else? 20 Sed quid, nihil agēbas præterea?
 V. As oft as there was need, I helped our maid to tend upon her. Quōties opus erat, illi ministrābam cum ancillā.
 M. Are these things all true? Hæcne vera sunt omnino?
 V. I have a Ticket. 25 Habeo Testimoniū.
 M. Bring it out. Profer illud.
 V. Look you. Ecce.
 M. Who writ it? Quis scripsit?
 V. Our man, in my mothers name. 30 Famulus noster, matris nōmine.
 M. I acknowledge his hand, because you have often brought me one from him. Agnosco ejus manum, quia sæpe ab illo mihi attulisti.
 V. May I then go into my seat? 35 Licēne igitur redire in sedem meam?
 M. Why should you not, seeing you have given me satisfaction? Quidni liceat, cū mihi satisfeceris.
 V. I thank you Master. 40 Grātiās ago, Præceptor.

Col. 21. *Lætus, The U'her.*

Col. 21. *Lætus, Hypodidācalus.*

L. Master, may I go abroad?

Præceptor, licēne mihi prodire?

What

H. What cause have you to go forth?

L. I must go to the market.

H. Why so?

L. To buy leather.

H. For what use?

L. For shoes.

H. Who shall help you in the buying?

L. A townsman to whom my father gave this order.

H. You should have come to me with the rest that went abroad to the market.

L. I was busie.

H. Wherein?

L. In writing a letter to my father.

H. When would you send it?

L. To day, if I shall meet with any of our town in the market.

H. Go your way, and remember to be here at the usual hour.

L. I will remember.

Col. 22. Arator,
The Master.

A. Master, I went out by your leave at one of the clock, and now I am come again.

L. Have you dispatch'd your business?

A. I have dispatched, I thank God.

Quæ tibi est prodeundi causa?

5 Est mihi eundum ad forum. Quid eó?

Ut emam corium.

In quem usum?

Ad calciorum soleas.

10 Quis te adjuvabit in emptione?

Quidam oppidanus cui hoc mardavit pater meus.

15 Debueras adivisse me cum ceteris qui ad forum prodierunt.

Occupatus eram.

20 Quâ in re?

In scribendis ad patrem literis.

Quando eas dabis?

25 Hodie, si quem in foro nostratium offendero.

Abi, & memineris ad horam solitam adesse.

30 Meminero.

Col. 22. Arator,
Ludimagister.

Præceptor, tuo permissu hora primâ prodieram, nunc redeo.

Curasti negotium tuum?

5 Curavi, gratia Deo.

Col. 19. Tornator, the Master,
the Scholars.

T. Master, may I go home to
morrow?

L. Why so?

T. To fetch some bread.

L. Have you none left?

T. There is some left indeed,
but a very little.

L. What doth your brother? is
he to go with you?

T. My father commanded so.

L. When met you with him?

T. On Thursday, when he came
into this City.

L. Where saw you him?

T. At the market.

L. Do you not lye?

T. I do not lye.

L. How will you prove it?

T. There are some of my
school-fellows which were
there.

L. Who were they, without
any more add?

T. Here are *Blasius* and *Audax*.

L. Is it true, boys?

D. Altogether true.

L. How do you know?

D. We saw his father, and
heard those very words.

L. If it be so, I give you leave
to go home with your
brother.

Col. 19. Tornator, Ludima-
gister, Discipuli.

Præceptor, licetne cras ire
domum?

Quid eó?

Peritum panem.

5 Non tibi restat?

Restat quidem, sed parum
admodum.

Quid frater? éstne tecum
itúrus?

10 Jussit pater.

Quando convenisti illum?

Die Jovis, quum venisset in
hanc urbem.

Ubi illum vidisti?

15 Apud forum.

Non mentiris?

Non mentior.

Unde probabis?

20 Sunt ex condiscipulis qui
áderant.

Qui tandem?

Adsunt *Blásius* & *Audax*.

25 Estne verum, púeri?

Omnino verum.

Quí scitis?

Vidimus ejus patrem, & au-
divimus ipsa verba.

30 Si irà est, permitto ut eas
domum cum fratre.

D. Fare you well, Master.

L. The Lord God have you
in his keeping. 35

T. We wish you the same with
all our hearts.

L. But, do you hear, when will
you be here again? 40

T. To morrow at even, by Gods
help.

L. See you remember your pro-
mise.

T. I will have a care. 45

L. Verily, as you use to do.

T. Nay, I hope, better.

Would you have any thing?

L. That you commend me to
your Father and Ma- 50
ther.

T. I will do it with all my
heart; farewell again, Ma-
ster.

L. And fare you well too, but 55
walk leisurely, because
of the heat of the Sun.

T. So we use to do.

Col. 20. The Master,
Villarianus.

M. What means it, that you
have been away this
whole week?

V. I was of necessity to tarry at
home.

M. Why so?

V. That I might be with my
mother, who was sick.

M. What service did you to her?

Vale, Præceptor.

Vos servet Dominus Deus.

*Idem tibi precámur ex áni-
mo.*

*Sed heus, quando huc ade-
rítis?*

*Crástino die vésperi, Deo
juvante.*

*Cura ut promissi memíne-
ris.*

Curabo. 45

Scílicet, ut soles.

Imò méliùs, spero.

Nunquid vis?

*Ut verbis meis salutem dicas
paréntibus.* 50

*Fáciam libenter; iterum vale,
præceptor.*

*Vos quoque valéte, at lento
gradu ambuláte, propter
æstum solis.* 55

Ità fácere solémus.

Col. 20. Magister,
Villarianus.

*Quid sibi vult, quòd absúeris
hâc totâ hebdámadá?*

Opóruit me manére domi.

Quamobrem? 5

*Ut matri adessém, quæ æ-
grotábat.*

Quod illi officium præstabas?

I read

- | | | | |
|----|---|----|--|
| V. | I read pretty often to her. | 10 | Sæpius ei legēbam. |
| M | What did you read ? | | Quid legēbas ? |
| V | Something out of the Scrip-
tures. | | Aliquid ex sacris Līteris. |
| M. | That was a holy and a com-
mendable piece of ser-
vice. I wish all would
so give themselves to the
Word of God. | 15 | Sanctum istud & laudābile
ministrīum. Utinam sic
omnes studērent Verbo
Dei. |
| | But what, did you nothing
else ? | 20 | Sed quid, nihil agēbas præ-
rērea ? |
| V. | As oft as there was need, I
helped our maid to tend
upon her. | | Quōties opus erat, illi mini-
strābam cum ancillā. |
| M. | Are these things all true ? | | Hæccine vera sunt omnīno ? |
| V. | I have a Ticket . | 25 | Habeo <i>Testimonium</i> . |
| M. | Bring it out. | | Profer illud. |
| V. | Look you. | | Ecce. |
| M. | Who writ it ? | | Quis scripsit ? |
| V. | Our man, in my mothers
name. | 30 | Fāmulus noster, matris nō-
mine. |
| M. | I acknowledge his hand,
because you have often
brought me one from
him. | | Agnosco ejus manum, quia sæpe
ab illo mihi attulisti. |
| V. | May I then go into my seat ? | 35 | Licēne igitur redīre in se-
dem meam ? |
| M | Why should you not, seeing
you have given me satis-
faction ? | | Quidni liceat, cūm mihi sa-
tisfēceris. |
| V. | I thank you Master. | 40 | Grātias ago, Præceptor. |

Col. 21. *Lacetus, The
U'her.*

Col. 21. *Lacetus, Hypo-
didācalus.*

L. Master, may I go abroad ?

Præceptor, licēne mihi pro-
dire ?

What

H. What cause have you to go forth?

L. I must go to the market.

H. Why so?

L. To buy leather.

H. For what use?

L. For shoes.

H. Who shall help you in the buying?

L. A townsman to whom my father gave this order.

H. You should have come to me with the rest that went abroad to the market.

L. I was busie.

H. Wherein?

L. In writing a letter to my father.

H. When would you send it?

L. To day, if I shall meet with any of our town in the market.

H. Go your way, and remember to be here at the usual hour.

L. I will remember.

Col. 22. Arator,
The Master.

A. Master, I went out by your leave at one of the clock, and now I am come again.

L. Have you dispatch'd your business?

A. I have dispatched, I thank God.

Quæ tibi est prodeundi causa?

5 Est mihi eundem ad forum.

Quid eò?

Ut emam corium.

In quem usum?

Ad calciorum soleas.

10 Quis te adjuvabit in emptione?

Quidam oppidamus cui hoc mardavit pater meus.

15 Debueras adivisse me cum cæteris qui ad forum prodierunt.

Occupatus eram.

20 Quâ in re?

In scribendis ad patrem literis.

Quando eas dabis?

25 Hodie, si quem in foro nostratium offendero.

Abi, & memineris ad horam solitam adesse.

30 Meminero.

Col. 22. Arator,
Ludimagister.

Præceptor, tuo permissu hora primâ prodieram, nunc redeo.

Curasti negotium tuum?

5 Curavi, grâtiâ Deo.

I. It is well done; what a clock is it?		Factum bene; quora est hora?	
A. It is at hand of two.		<i>Instat secunda.</i>	
I. Call me my man; and then go to your bever with the rest.	10	<i>Voca mihi famulum; deinde ito ad merendam cum cæteris.</i>	
Col. 23. Eusebius, The Master.		Col. 23. Eusebius, Præceptor.	
E. Master, will you lend me a little money?		Præceptor, visne mihi mû- tuo dare aliquântum pecûniæ?	
P. What need have you of money?	5	<i>Quid opus est tibi pecuniâ?</i>	
E. To satisfie Sylvius.		<i>Ut Sylvio satisficiam.</i>	
P. How much do you owe him?		<i>Quantum debes illi?</i>	
E. Three half pence.		<i>Assẽm cum semisse.</i>	
P. Upon what account?		<i>Quo nomine?</i>	
E. Because he writ me some Colloquies.	10	<i>Quia scripsit mihi aliquot Collôquia.</i>	
P. Let me see them.		<i>Ostẽde.</i>	
E. See, if you please.		<i>Vide, si placet.</i>	
P. Go to the Usher, bid him give as much as you desire.	15	<i>Adi Hypodidáscalam, dic ut det quantum petis.</i>	
E. I thank you, master.		<i>Grátias ago, Præceptor.</i>	
P. You have no reason to thank me; but set it down in your book.	20	<i>Non est quod agas; sed re- fer in codicẽ tuum.</i>	
E. But I have set it down already.		<i>Quin jam rêuli.</i>	
P. It is well done; let my Usher see it.		<i>Factum bene; ostẽde ipsi Hypodidáscalo.</i>	

Col. 24. Blasius,
The Master.

B. Master, may I go to my
Guardian.

L. What reason moves you?

B. He bad me come and meet
him to day, if I had any
leisure.

L. When did he bid you?

B. Now three days ago.

L. Where saw you him?

B. In the open place which is
over against the Church.

L. But say you do not lye.

B. God forbid I should lye.
If you will, I will bring
some of my school-fel-
lows that were there
to witness.

L. Who were they?

B. Daniel and Corderius; will
you have me go call
them?

L. Tarry, I shall meet with
them.

But tell me, what doth your
Guardian stand in need
of your help?

B. To write down something.

L. At what a clock then will
you go to him?

B. Now, if you please.

L. When will you come back
again hither?

B. As soon as he shall have
done with me.

Col. 24. Blasius,
Ludimagister.

Licetne mihi, Præceptor,
adire Tutorem?

Quæ te causa mover?

Jusserat ille ut se hodie con-
venirem, si liceret per
otium.

Quando jusserat?

Nudiustertius.

Ubi illum vidisti?

In areâ quæ est è regione
Templi.

At vide ne mentiâris.

A me absit mendacium.

Si vis, dabo testes ex condisci-
pulis, qui mecum aderant.

Qui sunt illi?

Daniel & Corderius; visne ut
eos accersam?

Mane, ego illos conveniam.

Sed dic, quid eget tutor
operâ tuâ?

Ad aliquid describendum.

Quâ igitur horâ vis illum
adire?

Nunc, si tibi placer.

Quando huc redibis?

Cum primum me dimiserit.

L. Now go your way, and
commend me heartily
to him.

H. I will do it with all my
heart.

Col. 25. Scriba, The
Master.

S. Master, my father invites
you to dinner, if it please
you.

M. Is he alone?

S. He is alone (I suppose)
besides the folks of our
own house.

M. Excuse me to him, for I was
just now invited to ano-
ther place.

Yet thank him for me.

S. Would you any thing else?

M. Nothing, but that you come
to the school again in
good time.

S. In good time, by Gods help.

Col. 26. Gasper,
The Master.

G. May I not go abroad, Ma-
ster?

L. Whither?

G. First to the botchers, and

35 Nunc abi, atque illi ex me
dic salutem plurimam.

Faciam libenter.

Col. 25. Scriba,
Magister.

Præceptor, pater te invitat
ad prandium, si tibi pla-
cer.

Estne solus?

5 Solus (opinor) præter do-
mesticos.

Excusa me illi, jam enim
aliunde invitatus eram.

10

Age tamen illi meis verbis
gratias.

Nunquid vis aliud?

15 Nichil, nisi ut matûre ad Jeho-
lam redeas.

Matûrè, juvante Deo.

Col. 26. Gasper,
Ludimagister.

Licetne prodire, Præceptor?

Quo?

Primum ad sartorem,
then

then to the barbers.
 L. Why to the botcher?
 G. That I may get my stockings mended.
 L. Are they torn?
 G. So torn, that I can scarce put them on.
 L. Why to the barber?
 G. That I may let him see a bile which is risen up on my thigh within these few days.
 L. Uncover it, that I may see it.
 G. See it, seeing you have a desire so.
 L. It is a felon.
 G. So I thought.
 L. When you shall have opened it to the barber, intreat him to lay a plaster for a bile to it.
 G. I will do as you perswade me.
 L. But is there any body that will go with you?
 G. Yes, *John Fluvian*.
 L. What business hath he?
 G. He will go to the barber too.
 L. Go together then, and come again so.
 G. Would you have any thing else?
 L. That you hasten your coming back, lest you forget your drinking.

deinde ad tonsorem.
 Cur ad sartorem?
 Ut eum tibi alia reficienda.
 Suntne lacrata?
 Adeo lacerata, ut vix indhere possim.
 Cur ad tonsorem?
 Ut illi ostendam ulcus quod mihi his diebus subortum est in femore.
 Détege, ut videam.
 Vide, quando ita tibi placet
 Est furunculus.
 Ita conjiciebam.
 Cum aperueris tonsori, roga illum ut emplastrum ulceri aptum adhibeat.
 Faciam ut suades.
 Sed nunquid est qui tecum prodire velit?
 Imò, *Joannes Fluvianus*.
 Quod habet negotium?
 Tonsorem quoque vult adire.
 Ite igitur unâ, & redite similiter.
 Nunquid vis præterea?
 Ut matureris réditum, ne mœnâ vestrâ multèmini.

Col. 27. Francis,
The Master.

F. Master, may we go abroad?

L. Are you many that would go?

F. Almost all.

L. What means this?

F. There is a market to day : hence it is, that almost every one would buy something for himself.

L. Now am I too busie to take notice of the reason of every ones going abroad, go therefore to the Master that he may take notice; and if he have leisure, let him go along with you.

F. We thank you, most kind Master.

Col. 28. The Master,
Theophilus.

M. Did you meet with Peter then to day?

T. To day.

M. Where?

T. In the Temple.

M. At what a clock?

T. At eight a clock in the morning.

Col. 27. Franciscus,
Ludimagister.

Præceptor, licetne nobis prodire?

Estisne multi qui prodire vultis?

5 Ferme omnes.

Quid hoc sibi vult?

Est hodie mercatus : inde fit, ut ferè quisque velit aliquid emere.

10 Nunc ego sum occupatior quàm ut singulorum prodèundi causam possim cognoscere; adite igitur subdoctorem, qui cognoscatur; & si vacat, vos deducat ipse.

20 Gràtias àgimus, Præceptor humanissime.

Col. 28. Theophilus,
Ludimagister.

Hodie igitur Petrum convenisti?

Hodie.

Ubi?

5 In Templo.

Quotà horà?

Octávâ matutinâ.

M. Did you ask him when he
was to come to the school?

T. I did ask him.

M. What said he?

T. I know not, quoth he.

M. You should have persuaded
him to come again.

T. I did that indeed, and at
large.

M. You did well; but what an-
swer did he make you?

T. That his father kept him
still to gather fruits.

M. What if you write to his
father himself concerning
the state of our school;
for perhaps he will be
moved to send his son
back the sooner.

T. If you think good so, I will
do it, and that very care-
fully.

M. Do it therefore with the
first opportunity.
But do you hear me?
write very largely, and
then let me see your let-
ter, before you send it
away.

T. I will be sure to do it,
Master.

Col. 29. Farrarius,
The Master.

F. Master, may I go forth?

M. Whither must you go?

F. To the barber.

Nunquid rogasti quando
rediturus scholam?

Rogavi.

Quid ille?

Nescio, inquit.

Deuisti illum ad reditum
exhortari.

Id ego feci, & multis quidem
verbis.

Bene fecisti? sed quid ille
respondit?

Se adhuc à patre detineri ad
fructus colligendos.

Quid si ad ipsum patrem
scribis de statu nostro
scholastico? fortasse enim
movébitur ut filium ciuus
remittat.

Si tibi ita videtur, faciam,
idque diligenter.

Fac igitur primo tempore.

Sed audi? scribe plenissime,
deinde literas tuas mihi
ostende, priusquam des per-
ferendas.

Sédulo faciam, Præceptor.

Col. 29. Farrarius,
Præceptor.

Præceptor, licetne esire?

Quò tibi eundum est?

Ad tonsorem.

M. Have you no other business?

F. From the barber, to go to buy points; and to get me from thence to the shoo-maker.

M. Why to the shoo-maker?

F. That he may set a lappet on one of my shoes.

M. When will you have dispatch'd all these things?

F. Within an hours time, I hope.

M. There will be many perhaps tarrying in the barbers shop.

F. It may be so; but if I shall see I must tarry there too long, I will stay till Saturday.

M. Is there any body else would go abroad?

F. Pontanus said he would buy some paper.

M. Do you know he wants it?

F. I do know.

M. Go both together then; and be sure that each dispatch his business, that you may not prove truants.

F. By Gods help we will have care,

Non est tibi aliud negotium?

5

A tonsore, ire emptum ligulas, illuc me ad sutorem conferre.

10

Cur ad sutorem?

Ut uni ex calceis meis annulat corrigiam.

Ista omnia quando confeceris?

15

Intra horæ spatium, ut spero.

Erunt multi fortasse in tonsrina expectantes.

20

Fieri potest; sed si videro diutius mihi morandum illic esse, expectabo in diem Sabbati.

Estne alius qui prodire velit?

25

Pontanus ait se velle chartam emere.

Scisne illi opus esse?

Scio.

30

Ite igitur una; curate diligenter, uterque negotium, ne sitis cessatores.

35

Deo iuvante, curabimus.

Col. 30. Carbonarius,
The Master.

Col. 30. Carbonarius.
Præceptor.

C. May I go abroad?

Licetne exire?

Whi-

- P. Whither?
 C. To the Tailor.
 P. Why so?
 C. That he may take mea-
 sure on me to make me
 a coat.
 P. What have you to make
 it of?
 C. Black cloth.
 P. Where is it?
 C. In my chest.
 P. But what Tailor have you?
 C. *Peter Sylvius.*
 P. Is he a good workman?
 C. I have heard so, and he is
 one that my Father
 knows, and he bad me
 go to him.
 P. Where dwel's he?
 C. In the *Spittle-street.*
 P. It is not very far off.
 See you do not run robing
 up and down.
 C. I will have a care.
 P. They easily get leave of me
 that never beguile me.
 C. God forbid that ever I
 should deceive you.

Col. 21. *Lutrinus,*
The Master.

- L. Master, may I speak a word
 or two?
 P. Speak what you will.
 L. When you say sometimes

- Quó?
 Ad Sarrórem.
 Quid eó?
 5 Ut mihi tunicam faciendam
 metiátr.
 Que tibi est matéria?
 10 Niger pannus.
 Ubi est?
 In arcâ meâ.
 Sartor autem quis tibi est?
Petrus Sylvius.
 15 Estne peritus artifex?
 Sic. audívi, & est notus patri
 meo, qui iussit ut illum ad-
 írem.

- 20 Ubi hábitat?
 In vico *Xenodócbii.*
 Non nimis longè est.
 Cave, discúrras.
 25 Cavébo.
 Fácilè à me veniam impe-
 trant, qui nunquam fal-
 lunt.
 30 *Avértat Deus ut unquam fal-
 lam.*

Col. 31. *Lutrinus,*
Præceptor.

- Præceptor, licétne pauca?
 Lóquere quid velis.
 Quam interdum dicis ali-
 to

to some of us, *Where are the bellows?* or reach me the bellows, it doth not appear whether *follis* be of the masculine or feminine gender.

P. I confess it doth not appear; what then?

L. How can we know then?

P. Why did you never ask me this?

L. We ask you so many things so often, that we are afraid lest we should be troublesome to you.

P. As if indeed I ever made shew of that: on the contrary, I love you the more, the more often you ask me.

For what do I more desire, than that I may once see you both very good men, and brave scholars?

L. We give you hearty thanks, most kind Master.

P. And you owe that thanks to our God, who only of his goodness hath given us both a good will.

L. He grant that we may always use this blessing well to his glory.

But I pray you tell me, of what gender is *follis*?

P. Of the masculine.

L. But I should rather have said of the feminine.

Cui nostrum, *Ubi est follis* vel, *cedo. follem*, non apparet utrum *follis* sit masculini an feminini generis.

Non apparet, fateor; quidrum?

Unde igitur scire possimus?

Cur me hoc nunquam rogastis?

Tam multa tam sæpe interrogamus, ut vereamur ne tibi molesti simus.

Quasi vero illud unquam preme feram: contra, eo magis amovos, quò me rogastis sapius.

Quid enim magis cupio, quàm ut aliquando vos videam & optimos & doctissimos.

Habemus gratiam maximam, Præceptor humanissime.

Eam gratiam ego & vos Deo nostro debemus, qui solus suâ bonitate utrique bonam dedit voluntatem.

Faxit ille ut hoc beneficio rectè semper utamur in ipsius glóriam.

Sed dic, quæso, *follis* cujus est generis.

Masculini.

At ego potius feminini dixissem.

Why

P. Why so?

L. Because *pellis* is such, which is set down in the grounds for an example.

P. You did not guess that a miss. For nouns that end in *is*, as *pellis*, are for the most part feminines.

L. Not all then?

P. There is scarce any rule so general, but it hath an exception.

L. *Follis* therefore doth fall under an exception, because it is a masculine. So some others, as *ignis*, *piscis*, *axis*, &c.

P. But how shall I know them?

L. You will quickly know them when you come to the Grammar-rules. But in the mean time mind them diligently that speak Latin, and be sure to set your self to imitate them.

L. But, Master, that is a great while too.

P. Rome was not built in one day.

L. Experience teacheth us so much. By my father would fain see me a scholar in a years time.

P. And I would fain see that in in a days time.

But what should one do?

We must wait for a time in all things.

Quamobrem?

45 Quia tale est *pellis*, quod est in *rudimentis* pro exemplo positum.

Nec abs re id conjiciebas. Nam in *is* finita, quale est *pellis*, magnâ ex parte femininâ sunt.

Non igitur omnia?

50 Vix ulla est tam generalis regula, que exceptione careat.

55 *Follis* igitur sub exceptione cadit, quia masculinum est. Sic aliquot alia, *ignis*, *piscis*, *axis*, &c.

60 Sed unde illa dignoscam?

65 Facile cognoscet, quum perveneris ad Grammaticæ regulas. Sed interim Latine loquentes attentè observa, teque ad eorum imitationem diligenter accommoda.

70 At istud longum est, præceptor.

Non sunt nisi longo tempore præclara ædificia.

Experientia nos istud docet.

75 At pater meus vellet me annuo spatio doctum videre.

Ego verò istud unius diei spatio videre vellem.

80 Sed quid agas?

Omnibus in rebus expectandum tempus est.

Your

Your father, because he hath no learning knoweth not what learning is worth, nor with what great pains it is gotten.

L. You say true; but what answer can I make him; when he complains to me of the long time of getting learning?

P. I will teach you, as we are at supper; now go and play with the rest, that I may go again to my study.

L. I pray you, Master, pardon me, that I have interrupted you.

P. You have not interrupted me at all, because I was not busy.

Besides, if it had been a trouble to me to hear you, could not I have put you off till another time?

L. You might have done that at your own pleasure.

P. Go your way then,

Col. 32. Castronovanus,
The Master.

C. God save you, Master.

P. You come luckily.

Pater tuus, quia non didicit literas, nescit quid doctrina valeat, neque quantis laboribus illa comparatur.

Verum dicis; sed quid illi respondere possum, quum apud me conqueritur de temporis longi spatio in discendis literis.

Docébo te inter cœnandum; nunc ito lusum cum cæteris, ut me in musæum recipiam.

Ignosce mihi, quæso, præceptor, quod te interpellaverim.

Nihil me interpellasti, non enim occupatus eram.

Præterea, si te audire mihi molestum fuisset, nonne poteram te in aliud tempus referere?

Tuo jure id poteras.

Abi igitur.

Col. 32. Castronovanus,
Præceptor.

Salvus sis, Præceptor.

Auspiciato advenis.

What

- What do you say ?
- C. My father intreats you, that we may go together for our recreation, into his Orchards in the suburbs. 5
- P. The fairness of the weather invites us to that matter, and now we keep holy-day. 10
- But what shall we see there worth the looking on ?
- C. Several and fair Trees with their fruits, and a wonderful variety of herbs and flowers. 15
- P. There is nothing more pleasant than those things at this time. 20
- C. Such is the bounty of God towards us.
- P. Which indeed we ought to extol every day.
- C. But I am afraid lest we should make my father tarry for us. 25
- P. Tarry a little till I take my other gown, that I may be the more nimble to walk. 30
- I am now ready ; let us go now.
- But is your father at home ?
- C. He carries for us at the door. 35
- P. It is very well, see that you make him a handsome leg.
- C. We have been often admonished about this matter. 40

Quid nuntias ?
Orat te pater meus, ut animi causa eamus unà in hortos suos suburbānos.

Ad eam rem nos invitāt serenitas, & nunc sumus feriati.

Sed quid illic aspectu jucundum vidēbimus ?

Varias & pulchras arbores cum suis fructibus, item herbārum & florum miram varietātem.

Nihil est illis rebus hoc tempore jucundius.

Ea est Dei erga nos beneficentia.

Quam quidem assiduīs laudibus prosequi debemus.

Sed vereor nē patri in mora simus.

Tantisper expecta dum togam mutō, ut sim ad ambulandum expeditior.

Jam parātus sum; nunc eamus.

Sed estne domi pater ?

Præ foribus nos expectat.

Bene res habet, vide ut eum decēter salutes.

De hoc, te docēte, sēpe.

Whilst

whilst you taught us.

Col. 33. David, *The*
Master.

- D. My Father hath him
heartily commended to
you.
L. Say you so? when came he
out of the Country?
D. But yesterday.
L. How doth he?
D. Very well.
L. And where is your mother?
D. She is in France.
L. Where in France?
D. At Orleans.
L. What do you hear of her?
D. That she was in good health,
by Gods blessing.
L. The Lord God have her
in his keeping.
D. So I wish.
L. Recommend me again
very heartily to your
Father.
D. I will be sure to do it.

Col. 34. Buchod, *The*
Master.

- B. Master, may I speak a word
or two?
L. Speak and welcom.
B. Why do we not say *hic ar-*
bor, as well as *hic labor*?
Likewise why do we not

admoniti sumus.

Col. 33. David, *Ludi-*
magister.

Pater meus tibi salutem pluri-
mam dicit.

Ain' tu? *quando rure rediit?*

Heri tantum.

Ut valet?

Optime.

Mater vero ubi est?

Adhuc est in Gallia.

Ubi in Gallia?

Auréli.

De illa quid auditis?

Esse bona valetudine pra-

ditam, Dei beneficio.

Dominus Deus conservet eam.

Ita precor.

Dic vicissim patri salutem plu-

rimam verbis meis.

Faciam sedulo.

Col. 34. Buchodus, *Ludi-*
magister.

Præceptor, licetne pauca?

Dic libere.

Cur non dicimus *hic arbor*,
sicut *hic labor*?

Item cur Genitivum *arboris*
pro-

pronounce the genitive case *arboris* with the last syllable save one long, as we do commonly in other Nouns of that same termination?

10

L. Because use of speaking hath approved it otherwise.

For Analogy hath not place every where: but where it fails, we must follow their fashion who have spoken well and purely.

For even Latin it self doth consist more in use and authority, than in reason.

15

E. Give therefore an authority concerning the noun *arbor*.

L. *Arboris excelsæ truncus*, a stock of a tall tree, in Virgil.

20

Do you not plainly see both the gender and the accent?

25

E. I see it, Master. But are there no others of the same accent?

L. First of all, all Greek Nouns, as, *Castor*, *Castoris*; and so *Hector*, *Nestor*, and the like.

35

Likewise these two, the neuter gender; *Aequor*, *aequoris*; *marmor*, *marmoris*.

40

There are also certain Adjectives; as *memor*, *mémoris*; and *immemor* compounded of it.

45

non proferimus penúltimâ longâ, ut ferè in cæteris nominibus terminationis ejusdem?

Quia loquendi usus aliter probavit.

Nec enim ubique locum habet Analogia: sed ubi ea deficit, sequendus est eorum usus qui rectè & purè loquuti sunt.

Nam ipsa Latinitas usu & auctoritate magis quam ratione constat.

Da igitur auctoritatem de nomine *arbor*.

Arboris excelsæ truncus, apud Virgilium.

Nonne hic manifestè vides & genus & accentum?

Video, Præceptor. Sed sũntne alia eodẽ accentu?

Imprimis, Græca omnia, ut *Castor*, *Cástoris*; sic *Héctor*, *Néstor*, & similia.

Item hæc duo neutrius generis; *Aequor*, *aequoris*; *marmor* *mármoris*.

Sunt & adjectiva quædam; ut *memor*, *mémoris*; & ex eo compositum *immemor*.

Such

whilst you taught us.

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Master.

D. *Do* Father hath him
heartily commended to
you.

L. Say you so? when came he
out of the Country?

D. But yesterday.

L. How doth he?

D. Very well.

L. And where is your mother?

D. She is in *France*.

L. Where in *France*?

D. At *Orleans*.

L. What do you hear of her?

D. That she was in good health,
by Gods blessing.

L. The Lord God have her
in his keeping.

D. So I wish.

L. Recommend me again
very heartily to your
Father.

D. I will be sure to do it.

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Master.

B. Master, may I speak a word
or two?

L. Speak and welcom.

B. Why do we not say *hic ar-*
bor, as well as *hic labor*?

Likewise why do we not

admoniti sumus.

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magister.

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nam dicit.

Ain' tu? quando rure rediit?

Heri tantum.

ut valet?

Optime

Mater verò ubi est?

Adhuc est in Galliâ.

Ubi in Galliâ?

Auréliæ.

De illâ quid auditis?

Esse bonâ valetudine præ-
ditam, Dei beneficio.

Dominus Deus conservet eam.

Ita precor.

Dic vicissim patri salutem prae-
nam verbis meis.

Faciâ sedulo.

Col. 34. *Buchodus, Ludi-*
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Likewise these two, the neuter gender; *Æquor, æquoris*; *marmor, marmoris*.

There are also certain Adjectives; as *memor, memoris*; and *immemor* compounded of it.

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Nonne hic manifestè vides & genus & accentum?

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Imprimis, Græca omnia, ut *Castor, Castoris*; sic *Hector, Neflor*, & similia.

Item hæc duo neutrius generis; *Æquor, æquoris*; *marmor marmoris*.

Sunt & adjectiva quædam; ut *memor, memoris*; & ex eo compositum *immemor*.

Such

Such are also in the compounds of *decus* and *corpus*, as *indecor*, *indécoris*; *tricorpor*, *tricorporis*.

But you will quickly by your self find out these things, which are noted among the Grammarians.

For that age of yours requires every day more and more diligence.

Preceptor, you will better remember those things which you have found out by your own labour and diligence.

B. I give you thanks, most kind master, that you do not only teach me, but also admonish me with so much gentleness.

L. You do well: but in the mean time I would have you remember to acknowledge you have it from God only, whatsoever good thing accrues unto you by my labour.

For we labour in vain in teaching, unless God's blessing attend our labours.

You know that of the Apostle?

Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase.

*T*alia quoque sunt ex *decus* & *corpus* compósita, ut, *indecor*, *indécoris*; *tricorpor*, *tricorporis*.

50 *Sed hæc apud Grammaticos annotata facile per te invenies.*

55 *Nam ista ætas tua maiorem indies requirit diligentiam.*

60 *Huc accedit, quod hæc ipsa qua tuo labore & diligentia inveneris, firmiore tenebis memoria.*

65 *Ago tibi gratias, humanissime Præceptor, quod me tantâ humanitate non solum doces, sed etiam admones.*

70 *Bene facis: sed interim volo memineris, soli Deo acceptum referre, quicquid boni ex labore meo in te proficiscitur.*

75 *Frustra enim docendo laboramus, nisi laboribus nostris divinus favor accesserit.*

80 *Nosti illud Apostoli?*

Neque qui plantat est aliquid, neque qui rigat, sed qui dat incrementum Deus.

Trui

B. Truly we should be very
dull, if we should be ignorant of those things which you inculcate so often and so diligently upon us.

L. It behoveth you both, to remember and call them to mind so much the more diligently.

But now it is time for you to get your self again to your daily task.

And I in the mean time will mew my self up in my little study.

Col. 35. The Master,
Oliver.

P. Say in Latin, *A Book*.

O. *Liber*.

P. *Liber*, of what gender is it?

O. Of the Masculine.

P. How know you?

O. By the use and custom of well speaking.

P. Shew the use.

O. For as we speak every day we say thus, *Hic liber cujus est?* Whose Book is this?

Likewise we oftentimes say, *Liber meus*, my book; *liber tuus*, thy book; *bonus liber*, a good book.

P. You have answered well; but who taught you the use of speaking?

85 *Essemus profecto plumbi stupidiore, si ista ignoramus, quæ nobis tam sæpe incultas, tamque diligenter.*

90 *Tanto diligentius vos oportet tum meminisse, tum recordari.*

95 *Sed jam tempus est, ut ad quotidianam pensum te referas.*

Ergo verò intérea me abdo in musæolum.

Col. 35. Præceptor,
Olivarius.

Dic Latine, A book.

Liber.

Liber, cujus generis?

Masculini.

5 *Qui scis?*

Ex bene loquendi usu & consuetudine.

Ostende usum.

Nam quotidie loquentes sic dicimus, Hic liber cujus est?

Dicimus item sæpenumero, Liber meus, liber tuus, bonus liber, & similia.

Bene respondisti; sed quis loquendi usum te docuit?

- O. You your self, Master.
- P. Do you know all the use of the Latin tongue then?
- O. If I knew it, I would not be a scholar.
- P. What then?
- O. A master, perhaps.
- P. Go thy way, I am satisfied with your answer.
- O. I am glad of it indeed.
- P. Thank God, who hath given you wit and a good understanding.
- O. I wish I may always acknowledge his blessings towards me.
- P. I wish that he may give a blessing to our studies. What doth this imply, *Olivari*?
- O. That you wish me well.
- P. Therefore do you remember to wish well to all men from the heart, and especially your school-fellows.
- O. I will.
- P. You should have said also. God willing.
- O. I confess, I have forgot.
- 20 Tu ipse, Præceptor.
Ergone tenes omnem usum lingue Latine?
- 25 Si tenerem, non essem discipulus.
Quid igitur?
Magister, fortasse.
Abi, responso tuo contentus sum.
- 30 Gáudeo sanè.
Age grátias Deo, qui tibi dedit ingénium, & mentem bonam.
Utinam semper agnóscam ejus in me beneficia.
- 35 Utinam ille favóre suo tua stúdia prosequátur.
Quid hoc sibi vult, *Olivari*?
- 40 Quòd mihi bene precáris.
Ergo tu quoque meménto bene ex ánimo precári ómnibus, præcipue verò condiscípulis tuis.
- 45 Fáciam.
Addéndum fúerat, Deo juvante.
Oblítus sum, fáteor.
- 50

Col. 35. *The Master,*
Daniel.

L. Mind, *Daniel*, that thou mayst learn to turn Latin well into English.

Col. 36. *Ludimagister,*
Daniel.

Atténde, *Daniel*, ut discas *Latina bene Anglicè vérttere.*

I do

D. I do mind, Master.		Attendo, Præceptor.	
L. But diligently.	5	At diligenter.	
D. Yes very diligently, and with all my heart.		Imò diligentissimè, & ex ânimo.	
L. You do well.		Bene facis.	
D. Propound the Latin to me then as you use some- times to do to us.	10	Propone igitur mihi Latinâ, ut nobis interdum soles:	
L. <i>Quid opus est</i>			
D. What is needful			
L. <i>Gallinæ?</i>			
D. To an Hen?	15		
L. <i>Ut</i>			
D. That			
L. <i>Illâ</i>			
D. She			
L. <i>Sit</i>	20		
D. May be			
L. <i>Bona.</i>			
D. Good.			
L. You have construed well. Now answer me to every part of this speech word by word.	25	<i>Rectè vertisti.</i> Nunc ad singulas partes hu- jus orationis responde <i>no-</i> <i>minatim.</i>	
D. I will answer as far forth as I shall be able, so that you but go before me.	30	<i>Respondēbo quoad poterō, dum- modo mihi præs.</i>	
L. <i>Quid.</i>		<i>Quid.</i>	
D. It is a Noun.		<i>Est Nomen.</i>	
L. <i>Opus.</i>		<i>Opus.</i>	
D. A Noun.	35	<i>Nomen.</i>	
L. <i>Est.</i>		<i>Est.</i>	
D. A Verb.		<i>Verbum.</i>	
L. <i>Gallinæ.</i>		<i>Gallinæ.</i>	
D. A Noun		<i>Nomen.</i>	
L. <i>Ut.</i>	40	<i>Ut.</i>	
D. A Conjunction in this place.		<i>Conjunctio hoc in locō</i>	

L.	<i>Illa.</i>		<i>Illa.</i>	
D.	A Pronoun.		Pronómen.	
L.	<i>Sit.</i>		<i>Sit.</i>	
D.	A verb.		Verbum.	
L.	<i>Bona.</i>	45	<i>Bona.</i>	
D.	A Noun.		Nomen.	
L.	Come on, let us say again, that you may under- stand every thing a lit- tle more fully.		Agè, dicámus iterum, ut sin- gula paulo plénius intélliga-	
D.	What shall I answer now?	50	Quid nunc respondébo?	
L.	Shew me in short the decli- ning of every part, as I use to teach you.		Indica bréviter singulárum pártium declinátum, ut vos dicere sóleo.	
D.	Go before me then, as you have begun.	55	Præito igitur, ut cœpísti.	
L.	<i>Quid.</i>		<i>Quid.</i>	
D.	<i>Quid, cujus</i> , an irregular noun substantive.		<i>Quid, cujus</i> , nomen substan- tívum anómalum.	
L.	<i>Opus.</i>	60	<i>Opus.</i>	
D.	<i>Hoc opus, óperis</i> , ut <i>onus, óne- ris.</i>		<i>Hoc opus, óperis</i> , ut <i>hoc onus, óneris.</i>	
L.	You are mistaken, <i>Daniel.</i>		Fálleris, <i>Daniel.</i>	
D.	Why so?		Quid itá?	
L.	Because <i>opus</i> is an adjective here.	65	Quia <i>opus</i> híc est adjectívum.	
D.	What, an adjective? How is it declined?		Eho, adjectívum? Quómodo declinátur?	
L.	It is undeclined.		Est indeclinábile.	
D.	Wo is me, poor boy! I never heard that.	70	Me míserum! <i>nanquam istud audiveram.</i>	
L.	You should have said with- all, that I know on, or as far as I can remem- ber.		Addéndum fuit, <i>quod sciam vel quod meminerim.</i>	
D.	Why so?	75	Quámobrem?	
L.	Because perhaps you had heard, but not well re- membred it.		Quia fortáste audíeras, sed memíneras malè.	

- D. It may be so: but go on 80 *Fieri potest: sed perge,*
(I pray you) in teaching
me: What doth that
Noun signifie in English?
(quæso) me docere: Quid
Anglicè significat illud no-
men?
- L. It is not used to be constru- 85 *Non solet Anglicè verti nisi*
ed in English, unless it be
joyned with the verb
sum, es.
Da exemplum.
Quotidie in ore habes ex-
emplum.
- D. Give me an example. 90 *Nunc mihi non occurrat.*
- L. You have every day an ex-
ample in your mouth.
D. Now I do not remember
one.
L. Do you not use to say and to
hear of your school-fel-
lows. *Opus est mihi chartâ* 95 *Non soles dicere & audire*
ex condiscipulis. Opus est
mihi chartâ, atramento, pe-
cunia, & similia? I have need of pa-
per, Ink, Money, and the
like?
D. I confess, I often say it, 100 *Sæpe dico, fateor, & sæpe audio,*
and often hear it, but
I heed it little.
L. Now heed it then, and get
it by heart. *Opus est mihi*
pecunia ad libros emendos. 105 *Nunc igitur advérte, &*
manda memoriæ. Opus
est mihi pecunia ad libros
emendos.
Vel, sic,
Vel,
I have need of money
to buy books; or thus.
I want money, or I
have to do with.
D. Give me also another exam- 110 *Da item aliud exemplum,*
ple, I pray you.
L. *Opus est tibi vergis, ut tua*
expellatur pigritia. Non
habe need of rods, that
your stoth may be dri- 115 *Opus est tibi vergis, ut tua ex-*
pellatur pigritia.
ven away, or to take
idleness off you.

- | | | |
|---|----|---|
| O. You your self, Master. | 20 | Tu ipse, Præceptor. |
| P. Do you know all the use
of the Latin tongue
then? | | Ergone tenes omnem usum lin-
guæ Latine? |
| O. If I knew it, I would not be
a scholar. | 25 | Si tenerem, non essem dis-
cípulus. |
| P. What then? | | Quid igitur? |
| O. A master, perhaps. | | Magister, fortasse. |
| P. Go thy way, I am satisfied
with your answer. | | Abi, respónso tuo conténtus
sum. |
| O. I am glad of it indeed. | 30 | Gáudeo sanè. |
| P. Thank God, who hath given
you wit and a good under-
standing. | | Age grátias Deo, qui tibi de-
dit ingénium, & mentem
bonam. |
| O. I wish I may always acknow-
ledge his blessings towards
me. | 35 | Utinam semper agnóscam
ejus in me beneficia. |
| P. I wish that he may give a
blessing to our studies.
What doth this imply, <i>Oli-
via</i> ? | | Utinam ille favóre suo tua
stúdia prosequátur. |
| O. That you wish me well. | 40 | Quòd mihi bene precáris. |
| P. Therefore do you remem-
ber to wish well to all
men from the heart, and
especially your school-
fellows. | 45 | Ergo tu quoque meménto
bene ex ánimo precári
ómibus, præcípuè verò
condiscípulis tuis. |
| O. I will. | | Fáciam. |
| P. You should have said also.
God willing. | | Addéndum fúerat, Deo ju-
vante. |
| O. I confess, I have forgot. | 50 | Oblítus sum, fateor. |
-
- | | |
|---|---|
| Col. 35. <i>The Master,</i>
<i>Daniel.</i> | Col. 36. <i>Ludimagister,</i>
<i>Daniel.</i> |
|---|---|
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- | | |
|---|---|
| L. Mind, <i>Daniel</i> , that thou mayst
learn to turn Latin
well into English. | Atténde, <i>Daniel</i> , ut discas
<i>Latina bene Anglicè vértère.</i> |
|---|---|

D. I do mind, Master.

L. But diligently.

D. Yes very diligently, and with all my heart.

L. You do well.

D. Propound the Latin to me then as you use sometimes to do to us.

L. *Quid opus est*

D. What is needful

L. *Gallinæ?*

D. To an Hen?

L. *Ut*

D. That

L. *Illæ*

D. She

L. *Sit*

D. May be

L. *Bona.*

D. Good.

L. You have construed well.

Now answer me to every part of this speech word by word.

D. I will answer as far forth as I shall be able, so that you but go before me.

L. *Quid.*

D. It is a Noun.

L. *Opus.*

D. A Noun.

L. *Est.*

D. A Verb.

L. *Gallinæ.*

D. A Noun

L. *Ut.*

D. A-Conjunction in this place.

Attendo, Præceptor.

At diligenter.

Imò diligentissimè, & ex animo.

Bene facis.

Propone igitur mihi Latínas, ut nobis interdum soles.

Rectè vertisti.

Nunc ad singulas partes huius orationis responde nominatim.

Respondebo quoad poterò, dummodo mihi præis.

Quid.

Est Nomen.

Opus.

Nomen.

Est.

Verbum.

Gallinæ.

Nomen.

Ut.

Conjunctio hoc in loco

L.	<i>Illa.</i>		(<i>Illa.</i>	
D.	A Pronoun.		Pronómen.	
L.	<i>Sit.</i>		<i>Sit.</i>	
D.	A verb.		Verbum.	
L.	<i>Bona.</i>	45	<i>Bona.</i>	
D.	A Noun.		Nomen.	
L.	Come on, let us say again, that you may under- stand every thing a lit- tle more fully.		Agè, dicâmus iterum, ut sin- gula paulò plénius intélligas.	
D.	What shall I answer now?	50	Quid nunc respondébo?	
L.	Shew me in short the decli- ning of every part, as I use to teach you.		Indica bréviter singulárum pártium declinátum, ut vos dicere sóleo.	
D.	Go before me then, as you have begun.	55	Præito igitur, ut cœpisti.	
L.	<i>Quid.</i>		<i>Quid.</i>	
D.	<i>Quid, cujus</i> , an irregular noun substantive.		<i>Quid, cujus</i> , nomen substan- tívum anómalum.	
L.	<i>Opus.</i>	60	<i>Opus.</i>	
D.	<i>Hoc opus, óperis</i> , ut <i>onus, óne- ris.</i>		<i>Hoc opus, óperis</i> , ut <i>hoc onus óneris.</i>	
L.	You are mistaken, <i>Daniel.</i>		Fálleris, <i>Daniel.</i>	
D.	Why so?		Quid itá?	
L.	Because <i>opus</i> is an adjective here.	65	Quia <i>opus</i> híc est adjectívum.	
D.	What, an adjective? How is it declined?		Eho, adjectívum? Quómodo declinátur?	
L.	It is undeclined.		Est indeclinábile.	
D.	Wo is me, poor boy! I never heard that.	70	Me míserum! <i>nanquam istas audiveram.</i>	
L.	You should have said with- all, that I know on, or as far as I can remem- ber.		Addéndum fuit, <i>quod sciam vel quod meminerim.</i>	
D.	Why so?	75	Quámobrem?	
L.	Because perhaps you had heard, but not well re- membred it.		Quia fortásse audieras, <i>sed memíneras malè.</i>	

- | | |
|---|--|
| <p>D. It may be so: but go on, (I pray you) in teaching me: What doth that Noun signifie in English?</p> <p>L. It is not used to be construed in English, unless it be joyned with the verb <i>sum, es.</i></p> <p>D. Give me an example.</p> <p>L. You have every day an example in your mouth.</p> <p>D. Now I do not remember one.</p> <p>L. Do you not use to say and to hear of your school-fellows. <i>Opus est mihi chartâ atramento, pecunia, & similia?</i> I have need of paper, Ink, Money, and the like?</p> <p>D. I confesse, I often say it, and often hear it, but I heed it little.</p> <p>L. Now heed it then, and get it by heart. <i>Opus est mihi pecunia ad libros emendos.</i> I have need of money to buy books; or thus. I want money, or I have to do with.</p> <p>D. Give me also another example, I pray you.</p> <p>L. <i>Opus est tibi vergis, ut tua expellatur pigritia.</i> You have need of rods, that your sloth may be driven away, or to take idleness off you.</p> | <p>80 <i>Fieri potest: sed perge, (quæso) me docere: Quid Anglicè significat illud nomen?</i></p> <p>85 <i>Non solet Anglicè verti nisi junctum cum verbo Sum, es.</i></p> <p><i>Da exemplum.</i></p> <p>90 <i>Quotidie in ore habes exemplum.</i></p> <p><i>Nunc mihi non occurrît.</i></p> <p><i>Non soles dicere & audire ex condiscipulis. Opus est mihi chartâ, atramento, pecunia, & similia?</i></p> <p>95</p> <p>100 <i>Sæpe dico, sæpe audio, sed parùm advérto.</i></p> <p><i>Nunc igitur advérte, & manda memoriæ. Opus est mihi pecunia ad libros emendos.</i></p> <p>105 <i>Vel, sic,</i>
<i>Vel,</i></p> <p>110 <i>Da item aliud exemplum, quæso.</i></p> <p><i>Opus est tibi vergis, ut tua expellatur pigritia.</i></p> <p>115</p> |
|---|--|

- D.** Truly, Master, I confess it : 120 *Fáteor équidem, Præceptor:*
but (I hope) God will
be merciful to me. *sed Deus (ut spero) mei*
miserêbitur.
- L.** God have mercy upon all
that devoutly call upon
him. But concerning the 125 *Omnium miseretur Deus*
Noun *opus* we have spo-
ken enough, so far as be-
longs to you. I return to
the rest. *qui piè illum invocant.*
Sed de nómine opus jam
satis multa, quod ad vos
âtinet. Ad cætera rédep.
- D.** *Sum, es, esse,* an irregular
Verb. 130 *Sum, es, esse, verbum anô-*
malum.
- L.** *Gallina.*
Gallina.
- D.** *Gallina, galline,* like *mensa,*
menſe. *Gallina, galline, ut mensa,*
menſe.
- L.** *Ut.*
Ut.
- D.** It is not declined, because
it is a Conjunction, in
English, *That, to the end*
that, for that. 135 *Non declinâtur, quia est con-*
junctio. Anglicè, That.
- L.** *Illa.*
Illa.
- D.** *Ille* the masculine Gender. 140 *Ille, generis masculîni.*
Illa the Fœminine. *Illa, fœminîni.*
Illud the Neuter. *Illud, neutrius.*
- L.** Decline it in the Fœminine
Gender. *Declina in fœminîno.*
- D.** *Illa, illius, illi, &c.* 145 *Illa, illius, illi.*
- L.** *Sit.*
Sit.
- D.** It was spoken of before.
Jam dictum est.
- L.** *Bona.*
Bona.
- D.** *Bonus,* the masculine Gender. 150 *Bonus, generis masculîni.*
Bona, the Fœminine. *Bona, fœminîni.*
Bonum, the Neuter. *Bonum, neutrius.*
A Noun adjective. *Nomen adjectivum.*
- L.** Compare it with the ex-
ample. *Confer ad exemplum.*
- D.** *Justus, justa, justum. Bonus,*
bona, bonum. 155 *Justus, justa, justum. Bonus,*
bona, bonum.
- L.** Now ask one another, that
Nunc mûtuo vos inter-
ye

ye may please all more
fully.

Col. 37. *Blanderius,
The Usher.*

B. Master.

H. What would you have?

B. May I go home?

H. Why before the time?

B. My father bad that I should
go to him now.

H. What needs he your help?

B. He will send me to our
Country-house.

H. Why so?

B. To fetch grapes, and to do
an errand to our Bay-
liff all under one.

H. What if you deceive me?

B. I will bring a Certificate, as
I use to do.

H. When will you come back
again?

B. At one a clock, I hope.

H. How can you come again so
quickly?

B. Our Country-house is not far
from hence.

H. Go in Gods name.

Col. 38. *D. H.*

D. Master, doth it please you
to hear my excuse?

H. When was you away?

D. Yesterday.

H. At what a clock?

D. At one.

rogâre, ut plenius omnia
tractetis.

Col. 37. *Blunderius, Hypo-
didascalus.*

Præceptor.

Quid vis?

Licetne mihi ire domum?

Cur ante horam?

5 Pater jussit, ut nunc adirem.

Quid egit operâ tuâ?

Vult me in villam mittere.

10 Quid eô?

Petitum uvas, & eadem operâ
nuntiârum aliquid villico no-
stro.

Quid si fallis?

15 Adferam testimônium, ut
sôleô.

Quando redibis?

Horâ primâ, ut spero.

20 Qui tam citò?

Villa nostra non longè hinc
est.

Ito sanè.

Col. 38. *D. H.*

Præceptor, placetne audire
excusationem meam?

Quando abfuisti?

Hesternò die.

5 Quorâ horâ?

Primâ.

S 4

What

- H. What was the reason ?
 D. I was sent for.
 H. By whom ?
 D. By my father.
 H. Who brought you word ?
 D. Our man.
 H. Why did he not come to me ?
 D. Because he said he was in great haste.
 H. Have you any witnesses ?
 D. Here they are, Master.
 H. Get you gone, and sit in your place ; I will examine them in the mean time.

Col. 39. *The usher,
Michael.*

- H. Why came you no sooner ?
 M. I started for my brother.
 H. Where is he ?
 M. Retained behind in the market.
 H. Why did you not bring him along hither ?
 M. He had a mind to buy some Ink.
 H. Nay Pears or Apples rather, or some other fruit.
 M. I know not, yet he said so.
 H. Seeing you are brethren, why have you not ink at home in a bottle before you ?
 M. My brother will be halved

- Quæ fuit causa ?
 Accersitus fui.
 A quo ?
 A patre.
 10 Quis tibi nunciavit ?
 Famulus noster.
 Cur me non adivit.
 Quia dicebat se urgèri festinatione.
 15 Sûntne tibi testes ?
 Adsunt, Præceptor.
 Abi, sede in loco tuo ; ego interim eos interrogabo.
 20

Col. 39. *Hypodidáscalus,
Michael.*

- Cur non venisti citius.
 Expectabam fratrem.
 Ubi est ?
 Retruit in foro.
 5 Cur eum non adduxisti ?
 Volébat émere atramentum.
 10 Inò pyra, mala, aut áliquid è ceteris fructibus.
 Nécio, tamen illud dicebat
 15 Cùm sitis fratres, cur non habétis domi commúne atramentum in ampulla ?
 Frater nihil vult habère with

rich me in nothing.

H. Will he then have all to himself in every thing?

M. It is just so.

H. Put me in mind when he comes : I will teach him what it is to be a brother.

M. Master, I will do it.

H. Go your way into your place.

20 *commune mecum.*

Vult igitur omnia sibi propria?

illud est.

Admone me cum venerit; ego illum docebo quid sit fraternitas.

Faciam, Præceptor.

Abi in locum tuum.

30

Col. 40. D. O.

Col. 40. D. O.

D. May I be away at two a clock?

O. What business have you?

D. My father stands in need of my help.

O. In what matter?

D. That I may write something for him.

O. But in the mean time you will not say what are appointed you.

D. I have got them perfectly already.

O. It is well done.

D. Doth it please you to hear me?

O. I will hear you to morrow, when I have leisure.

D. Do you give me leave then to be away, Master?

O. Well, I give you leave, but so that you bring me to morrow a Certificate written.

5

Licetne abesse horâ secundâ?

Quid habes negotiî?

Pater eget opera mea.

Quâ in re?

Ut sibi aliquid scribam.

10

Sed interim non reddes quæ præscripta sunt vobis.

Jam edidici.

15

O factum bene.

Placerne tibi audire me?

Cras audiam, quum li. ebît per otium.

20

Permittine igitur ut absim, Præceptor?

Agè, permisso, sed ita ut crastino die scriptum afferas testimonium.

25

9 9 I

D. I always bring one either
under my fathers hand.
or our mans in my fathers
name.

O. Your father takes a good
course.

For there are many that
feed me with lies.

Now go your way, and
commend me to your
father.

D. I will do it, Master.

Col. 41. The Master,
Caperonus.

M. Ho, Caperonus.

C. Anon, Master.

M. What ailes your brother to
weep?

C. He is sick.

M. How do you know?

C. It is evident enough.

M. By what sign?

C. Because he hath vomited.

M. Where is he sick?

C. In his head and stomach, as
he saith.

M. Why did he not get him
home again?

C. He durst not.

M. And durst not you put me
in mind of it?

Well, do you your self go
along with him quite
home, and be sure to
tell his mother how he
doth.

(ter?)
Make haste; why do you loi-

Ego semper tibi ádfero aut
à patre scriptum, aut à
nostro sãmulo patris nó-
mine.

Religè facit pater.

Sunt enim multi qui me pas-
cunt mendáciis.

Nunc abi, & patri dñe salu-
tem verbis meis.

Fáciam, Præcéptor.

Col. 41. Magister,
Caperonus.

Heus, Caperone.

Hem, Præceptor.

Quid flet frater tuus?

5 Aegrótat.

Qui scis?

Satis appáret.

Quo signo?

Quia vómuit.

10 Quid sibi doluit?

Caput & stomachus, ut dicit.

Cur non récipit se domum?

15 Non ausus est.

Tu verò non audébas me
admonére?

Agè, duc illum tu ipse dor-
usque, & matri narra-
20 génter ut ille se hábeat.

Própera; quid cessas?

Lead

Lead him softly along.
I will lead him, Master.

5

Col. 42. *The Usher,*
Tiliacus.

H. Ho, *Tiliacus*, follow me
into my Chamber, I
have something to say
to you, betwixt you and
me.

T. I am here, Master.

H. Will you never come in due
time to school?

T. I cannot come any sooner.

H. You always say so: what
hinders you?

T. There is no body at our
house to awake me.

H. No body?

T. No body at all.

H. Have you not a maid?

T. We have one indeed, but
she doth not heed to
call me up.

H. Nay you (I think) do not
heed to rise. Do not I
say true? why do you not
speak? answer me some-
thing without any more
ado?

25

T. Wo is me poor boy! what
shall I do?

H. You have no cause to be
afraid; confess the truth.

T. What if I shall confess?

H. I will pardon you, believe
me.

30

Duc eum lento gradu.
Ducam, Præceptor.

Col. 42. Hypodidáscalus,
Tiliacus.

Heus, *Tiliáce*, séquere me in
cubiculum; est quod ego te
scórsum.

5

Adsum, Præceptor.

Nunquámne matúre in scho-
lam vénies?

Non possum vénire citius.

Semper istud dicis: quid
impedit?

Nemo est domi nostræ qui
me expergefáciat.

Nemo?

Profus nemo.

Non habétis ancillam?

Habémus quidem, sed non
curat me excitáre.

20

Imò tu (ut opínor) non cu-
ras súrgere. Nonne verum
dico? quid taces? re-
spónde nunc tandem álí-
quid.

25

Me míserum! quid agam?

Nihil est quod vereáre; fa-
tère verum.

Quid si conféssus ero?

Ego tibi ignóscam, cróde
mihi.

Alas!

- | | | |
|--|----------------|--|
| T. Alas! I am ashamed. | | Ah! pudet. |
| H. Be not ashamed to confess the truth, I pray you, otherwise you shall be whipt. | 35 | Nè púdeat verum fatéri, quæso, alióqui vapulábis. |
| Will you not speak? | | <i>Pergin' tacére?</i> |
| Ho monitor, go to his mother to see, and enquire. | 40 | Heus observátor, <i>vise ad matrem ejus, & roga.</i> |
| T. I beseech you do not send. Master; I will tell you all the matter, I will conceal nothing. | 45 | Nè mittas, oro, Præceptor; dicam tibi rem omnem, nihil reticébo. |
| H. Well, be of good cheer. | | Agè, esto ánimo bono. |
| T. Truly it is so as you said. | | Sic est profectò ut dixisti. |
| H. That is not enough, I will hear every thing severally. | 50 | Non satis istud est, volo audire sigillátim ómnia. |
| Tell me plainly how the matter is. | | Narra mihi planè quómodo res sese hábeat. |
| T. When the maid comes to call me up, first I make no answer, as if I was asleep in good earnest; and then if she press more upon me, I lift up my head with much ado, I sit in my bed, I throw my doublet about my shoulders, as if I were to get up presently. | 55
60
65 | Cùm venit ancilla me excitárum, primùm nihil respondéo, quasi sério dormiam; deinde si magis urgeat, attóllo egre caput, sedco in lecto, thoracem injicio húmeris, quasi statim suriecturus. |
| H. How finely you tell the story! As God love me, I now love you more than ever I did, Go on. | 70 | Quam pulchrè narras! Ità me Deus amet, nunc te magis amo quàm unquam feci, Perge. |
| T. As soon as ever the wench | | Quàm primùm egressa est |

is gone out of the chamber, then do I lean back my head upon my pillow, and let down my feet.

H. I, do you fall asleep again?

T. Truly I shall sleep again well and quietly.

H. How long?

T. Till the maid come the second time.

H. When she comes again, what says she to you?

T. She calls out, *she whops and hollows, and talks fiercely.*

H. What words uses she?

T. *O you knave* (quoth she) *when will you be in the school? I will tell your Master, that he may whip you soundly; you will never get up unless you be called up twice or thrice.*

H. Do you promise in good earnest, that you will do your duty hereafter?

T. If ever I do amiss again, I desire no favour, but that I may be openly whipt, and that very smartly.

H. You promise fairly indeed; but how will you perform your promise?

T. By Gods help.

H. *How will you move him?*

T. By faith and daily prayers.

ancilla cubiculo cum ego reclino caput in pulvinum, ac demitto pedes.

Etiámne redórmis?

Ego verò redórmio bene placidéque.

Quamdú?

Donec ancilla secundò veniat.

Quum redit, quid tibi dicit?

Exclámat, vociferátur, intonat.

Quibus útitur verbis?

Hem nébulo (inquit) *quando eris in scholá? Ego dicam Præceptóri tuo, ut te bene verberet; tu nunquam vis surgere nisi bis aut ter excitátus fueris.*

Bonâ fide promittis, facturum te posthac officium.

Si unquam recídero, causam non dico, quin palam cedam virgis, idque acerbissime.

Benè quidem promittis; sed quómodo præstábis promissa?

Adjuvánte Dómino Deo.

Quâ ratione flectes illum?

Fide & assiduis précibus.

Other

H. Otherwise you can obtain nothing.

T. I verily believe it.

H. It is not enough to believe it, unless you have a care to effect it diligently.

T. I will have a care to my ability, and will think upon that only thing day and night.

H. You say very well, so you but go on to bear it in mind.

T. How can I forget it?

The Preachers do never cease to put us in mind of that; and you almost every day exhort us to it; and you do well, Master, because we are all very negligent, but I the most of all.

H. Endeavour then, that you the first of all change those manners, and remember especially to be always true spoken.

T. God grant that I may never lie.

H. O how happy should you be!

T. I shall be happy enough for the present, if you will but acquit me.

H. I will do what I have promised you; but on that condition, that you remember your promise, and perform it in very

Alioqui nil possis obtinere.

Credo equidem.

115 Non satis est credere, nisi cures efficere diligenter.

120 Curabo pro viribus, ac dies noctesque id unum meditabor.

Optime loqueris, dum tamen memor esse pergas.

125 Quomodo possum oblivisci? Nunquam desinunt istud monere concionatores; tu vero fere quotidie ad id nos hortaris: & bene facis, Præceptor, quia omnes sumus valde negligentes, sed ego primus omnium.

135 Da igitur operam, ut tu omnium primus mores istos mutes, ac memæro præcipue semper verax esse.

140 Faxit Deus ut nunquam mentiar.

O quam felix esses!

Satis in præsentia felix ero, si tantum me absolveris.

145 Fâciam quod tibi sum pollicitus; sed eâ lege, ut promissi tui memineris, & re ipsâ præstes, quæ-

deed,

deed, as you have now undertaken to me.

T. What remains then, that I may not away free?

H. Yes something is behind, 155 tarry and hear just now.

T. As long as you will, Master.

H. Among other things, you must shake off that sloathfulness, which is wont to hold you in bed. 160

For it doth not become a boy that minds his book, to be sleepy and sluggish, but cheerful and awake, as you see some of your school-fellows. 165

Do you not remember the divine precept of the Apostle *Peter*?

T. What is that?

H. *Be ye sober* (saith he) and watch. 175

T. O how oft have I heard it! but (alas!) I never made use of it.

H. See that you make diligent use of it hereafter; and not of that only, but also of those other precepts of good living which you have heard so often. 180

Which if you shall carefully do, you shall first make a good course for your self, you shall be

admodum nunc mihi recepisti.

Quid igitur restat, quo minus abeam liber?

Imò aliud restat, mane & audi etiam nunc.

Quamdíu voles, Præceptor.

Inter cætera, excutias oportet istam pigrítiam, quæ te in lecto detinere solet. 160

Non enim decet studiosum adolescentem somniculosum & inertem esse, sed alacrem & perréctum, cuiusmodi vides aliquos ex condiscipulis. 165

Non tenes memoriâ divinum *Petri* Apóstoli præceptum?

Quid illud est?

Sobrii (inquit) *estote & vigilate.* 175

O quóties audieram! sed (proh dolor!) nunquam usurpavi.

Fac ut studiosè usúrpes in pósterum: neque illud solum, sed etiam cætera bene vivendi præcepta quæ tóties audivísti. 180

Quod quidem si diligenter feceris, tibi imprimis bene cónsules, jucundus eris paréntibus, & plea-

- pleasing to your parents, 190
and me, and your school-
fellows; and last of all,
(that which is the
main matter) you shall
be dear to God, who will 195
more promote your stu-
dies every day to the
glory of his name.
- T. O what a great benefit do I
feel by this your admo- 200
nition!
- H. I am exceedingly glad, both
for yours and your school-
fellows sake.
- T. What if you tell them of my 205
repentance?
- H. I will tell them indeed
with the first opportu-
nity; that they may
learn by your example,
that there is nothing 210
more acceptable to God
than to acknowledge
ones fault, and become
a new man.
- Farewel child, and be pre- 215
sent at three a clock in
the school.
- T. I give you very great
thanks, most loving Ma- 220
ster.
- mihi, & condiscipulis tuis;
denique (*id quod est præci-
puum*) charus eris Deo, qui
studia tua in glóriam sui
nóminis magis índies pro-
movébit.
- O quantum fractum sentio
ex istâ admonitióne tuâ!
- Veheménter sanè gaúdeo, &
tuâ & condiscipulórum
causâ.
- Quid si narres illis meam
pœniténtiam?
- Ego verò narrábo, *primo quo-
que tēpore*; ut exemplo
tuo dicant, *nihil esse ac-
ceptius Deo quam culpam
agnóscere, & ad frugem bo-
nam redire.*
- Vale, fili, & adésto horâ
tertiâ in auditório.
- Ago tibi grátias ingéntes,
amantíssime Præceptor.

*The Fourth Book of
School-Colloquies.*

*Containing somewhat graver
matters, especially in man-
ners and Christian doctrine.*

Col. I. *Frysius, Samuel.*

- F. [Pray thee, *Samuel*, lend
me thy help a little.
S. What is the matter?
F. I know not what is fal-
len into my eye, which
troubles me very much.
S. Into whether eye is it fallen?
F. Into my right.
S. Would you have me look
into it?
F. Look into it, I beseech you.
S. Open it as much as you can,
and hold it that it do
not stir.
F. I cannot hold it from
trembling.
S. Stay, I will hold it my self
with my left hand.
F. Do you see any thing?
S. I see some little thing.
F. I pray you, take it out, if
you can.

*Colloquiorum Schola-
sticorum Liber
Quartus.*

*Paulò gravióra còntinens,
præsertim in móribus &
Christiánâ doctrínâ.*

Col. I. *Frysius, Samuel.*

- O Bsecro tē, *Samuel*, da
mihi operam paulisper.
Quid istud est?
Nescio quid incidit mibi in
oculum, quod me habet valde
malē.
In utrum oculum incidit?
In dextrum.
Vis inspiciam?
10 Inspice, amabo tē.
Aperi quantum potes, ac tene
immobilem.
15 Non queo à nictu continēre.
Mane, egomet tenēbo fini-
strā manu.
Ecquid vides?
20 Video aliquid minūrum.
Exime, quæso, si potes.

- S. But I have taken it out already.
- F. O well done! what is this?
- S. *See you your self.*
- F. *It is a bit of dust.*
- S. And indeed so very little that it can scarce be seen.
- F. See how much smart such a little thing causeth to the eyes.
- S. Truly it is no wonder. For none of the outward members is said to be more tender than the eye. Thereupon also it cometh to pass, that we find nothing to be more dear to us.
- F. This God approveth, when speaking of his love towards us in *Zachary*, 2. Chap. he saith thus, *He that toucheth you, toucheth the apple of mine eye.*
- S. O the unmeasurable goodness of God, who loveth us so dearly!
- F. *Is not my eye red?*
- S. A very little, because indeed you have rubb'd it.
- F. Do you not think it pains me still?
- S. *What should I but think it, who have so often had experience of such a trouble?*
- Quin jam exemi.
- 25 O factum bene! quid est? *Cerne tu ipse.*
Est mica pulveris.
Et quidem usque adeo pusilla, ut vix cerni possit.
- 30 Vide quantum doloris adferat oculis res tam exigua.
- Haud mirum quidem.
- 35 Nullum enim e membris exterioribus oculo tenerius esse dicitur.
- Inde etiam fit, ut experiamur nihil esse nobis charius.
- 40
- Hoc Deus approbat, quum de sua in nobis charitate loquens apud *Zachariam*; 2. Chap. sic ait, *Qui vos tangit, tangit pupillam oculi mei.*
- 45
- O immensam Dei bonitatem, qui tantopere charos nos habet!
- 50
- Nonne mihi rubet oculus?*
Aliquantum, nempe quia fricavisti.
- 55
- Credin' tu mihi adhuc dolere?
- Quidni credam, qui toties talem molestiam sum expertus?*
- 60

- F. Experience is the mistress of things.
 S. So it is commonly said.
 F. What fee shall I give that Doctor for his pains?
 S. As much as we bargained for.
 F. The conclusion is short, therefore, Nothing.
 But nevertheless, I thank you; and I wish I might have an occasion to requite you.
 S. But rather God forbid.
 F. You did well to correct me; I spake unadvisedly, and without any guile.
 S. So I took it; but in the mean time we may jest, especially to exercise our selves in the Latin tongue.
 F. The Lord God grant that all our studies may be referred to his glory.
 S. I wish he may grant it.

Col. 2. Alexander,
Charles.

- A. Here, I restore you what was lent me, and give you very great thanks.
 C. You have no cause to thank me; but have you made sufficient use of it?

Experientia est rerum magistra.

Ira vulgò dicitur.

Quid pretii dabo isti medico pro labore?

Quantum pacti sumus.

Brevis est conclusio, ergò, Nihil.

Sed tamen habetisibi gratiam, atque utinam detur referendi locus.

Quin potius avertat Deus.

Bene correxisti; dixeram imprudenter, ac sine dolo.

Sic accépi; sed interim jocari licet, præsertim ut in Latinâ lingua nos exerceamus.

Faxit Dóminus Deus, ut omnia stúdia nostra ad gloriam ipsius referántur. Faxit precor.

Col. 2. Alexander,
Cárolus.

Ecce, reddo tibi commodatum, & grátias ago máximas.

Non est quod agas; sed tu satisne ulus eras?

- A. You have granted me the use of it long enough, such is your courtesie.
- C. I pray you, make no spare of my things, as oft as you shall have need. 10
- A. I will make no spare, seeing you command me so.
- C. You shall do me a courtesie. 15
- A. I thank you heartily; and do you make use of my things, if any need shall be.
- C. You need not wish me I am bold enough of my self. 20
- A. Nay rather too bashful.
- C. Be it so, yet you shall find it some time or other. 25
- A. So I could wish: farewell heartily.
- C. The Lord God preserve you. 30

Col. 3. Claudius,
Quintinus.

- C. Why ought we diligently to hear the Gospel?
- Q. That we may learn to worship God according to his will.
- C. Do you answer nothing else?
- Q. What should I answer; for I know nothing besides.

Satis diu usum concessisti, que tua est humanitas.

Quoties opus erit, queso, ne parcas rebus meis.

Non parcam, quando ita jubes.

Pergratum mihi feceris.

Gratiam habeo maximam; tu vero nostris utere, si quis usus fuerit.

Non est quod moneas; satis mea sponte sum impudens.

Imò verecundus nimis.

Esto; aliquando tamen senties.

Ita velim: bene vale.

Te servet Dominus.

Col. 3. Claudius,
Quintinus.

Cur diligenter audire debemus Evangelium?

Ut discamus Deum colere ex voluntate ejus.

Nihil aliud respondes?

Quid responderem? Nihil enim scio præterea.

And

- C. And not also that we should
libe soberly and justly.
- Q. I pray you make plain unto
me those two adverbs.
- C. Soberly, that is, continently;
Justly, that is, in righte-
ousness, to wit, that we
may give to every man
his own.
- So it comes to pass, that so-
berly pertains to the pri-
vate life of every man;
and justly to the charity
which we owe to our
neighbour.
- Q. But hear me, my *Claudius*,
doth not the worship of
God contain all those
things?
- C. You are in the right, *Quin-
tine*; But I would try
whether you under-
stood your answer
rightly.
- Q. You have done well: For
nothing can be said too
much concerning the
pure understanding of
Gods Word.
- And concerning this matter
indeed I would willingly
have talked with you
more at large. But the
time it self puts us in
mind to depart.
- 10 Nonne etiam ut sobrie &
juste vivamus?
Declara mihi illa duo ad-
verbia, quaeso.
- 15 Sobrie, i. e. continenter;
Juste, i. e. in iustitia,
nempe, ut suum cuique tri-
buamus.
- 20 Ita fit, ut sobrie ad vitam
cujusque privatam perti-
neat; juste autem ad cha-
ritatem quam proximo
debemus.
- 25 Sed audi, mi *Claudi*, nonne
cultus Dei omnia illa com-
plectitur?
- 30 Probe sentis, *Quintine*; sed
volum experiri, an responsio-
nem tuam recte intelligeres.
- 35 Bene fecisti: Nam de sincera
verbi divini intellectu nihil
nimis dici potest.
- 40 Et de hac re quidem tecum
pluribus verbis libenter
agerem. Sed nos hora ipsa
admonet ut discedamus.
- 45

Col. 4. *The Monitor,*
Baptista.

O. Your brother is always either **prating**, or **playing** the fool, or **probo-**
king some body in the
Sermon; whence it comes
to pass, that he is oft-
times set down, and then
whipt.

B. What would you have me
to do?

O. Why do you not oft-times
admonish him?

B. **I never gibe over admo-**
nishing him.

O. Go on, I pray you.

B. **You have no cause to**
pray me; I will never
gibe over, till (God
willing) he reform him-
self somewhat.

O. So you shall make use of
Cato's Precept, When you
admonish one: you know
the rest.

B. But I pray you, good *Nicho-*
las, as oft as you set him
down, **let me know it.**

O. **There would never be an**
end, his name is so of-
ten in my bills.

B. At least, let me know
once, as soon as he
shall make a fault;
then I will tell my fa-

Col. 4. *Observator,*
Baptista.

Frater tuus semper in con-
ciónē aut garrīt, aut in-
ēptit, aut aliquem incitat;
ex quo fit, ut saepe notān-
dus sit, deinde vāpulet.

Quid vis faciam?

Cur non saepe mones?

Nunquam desisto monere.

15 Perge, precor.

Nihil est quod me preceris;
nunquam cessabo, donec (vo-
lente Deo) aliqua ex parte
se correxerit.

20

Sic usurpabis *Catonis prae-*
ceptum, Quando mones ali-
quem; nosti caetera.

25

Sed oro te, mi *Nicholae*, ut
quoties eum notaveris, id
mihi renunties.

30

Nunquam finis esset, adeo fre-
quens est nomen ejus in meis
commentariolis.

Saltem, fac me semel certio-
rem, quum primum com-
miserit quo sit accusan-
dus, tum ego patri dicam
ther

ther, whose words he fears more than blows. 35

O. That is no small sign of a good disposition.

B. I hope indeed, will you do then what I intreat you to do? 40

O. I will do it indeed, with a very good will.

Col. 5. Castrensis,
Richard.

C. What talk had you with the Master even now?

R. If you desire to know, ask him.

C. Why do you conceal it from me? 5

R. That you may not blab it abroad.

C. (Believe me) I do not ask you therefore, that I may disclose it: for what good should I get by that? 10

R. Why then do you ask so greedily? 15

C. That I may rejoyce silently with my self, if you shall hear any good.

R. Do you come so prohibited, that you may extort from me that which is committed to me alone. and that by the Master? 20

cujus verba magis time-
quàm verbera.

Istud non est parvum argumén-
tum bonæ indolis.

Ità spero quidem. Fácies
igitur quod rogo?

Ego verò, atque libens.

Col. 5. Castrensis,
Richardus.

Quid consilii tractabas modo
cum præceptore.

Si scire cupis, illum percon-
râto.

Cur me celas?

Ut ne palàm fâcias.

Non ideo (crede mihi) re-
rogo ut id præferam: quid
enim proficerem?

Quâmobrem igitur tam cú-
pidè rogas?

Nimîrum ut mecum tãcitus
gaudeam, si quid boni au-
dieris.

Itâne parâtus âdvenis, ut à me
extórqueas quod mihi uni,
idque à Præceptore, cré-
ditum est?

- C. What you shall say to me, suppose it spoken to a deaf and dumb man.
- R. Shall I trust you with my backside?
- C. Truly you may do it, and without any danger.
- R. You can never speak so handsomely as to persuade me of it.
- C. I will give you my word I will hold my tongue.
- R. Though you swear deeply three or four times, I will not disclose it.
And therefore do you give over asking.
- C. How now? what is that friendship of ours?
- R. Do you not know the saying of the wise man,
Tell no body what you would have kept secret?
- C. I have heard it sometimes: but that which is told to a friend, is told to no body: for a friend is as it were another self.
- R. He will say the same things to you, that would know of you; and so also another, that would know of him; and so it will come to every bodies ear.
And therefore if you would have me be your
- 25 Quod mihi dixeris, surdo & muto dictum puta.
- Egone tergum meum in fidem tuam committam?
- 30 Id profecto potes, & quidem sine periculo.
- Nunquam dices sat commode, ut istud mihi persuadeas.
- 35 Dabo fidem me taciturnum.
- Etiamsi ter quaterve sacrilissime juraveris, non prodam.
- 40 Proinde tu desiste percontari.
- Hem, ubi est illa nostra amicitia?
- 45 Nescis illud dictum Sapientis, Quod tacitum esse velis, nemini dixeris?
- 50 Audivi aliquoties: sed quod amico dictum sit, nemini dictum videtur: Est enim amicus quasi alter idem.
- 55 Eadem tibi dicet, qui scire ex te velit; & item alius, qui ex illo; atque ita ad aures omnium perveniet.
- 60
- Iraque si me tibi posthac vis amicum esse, friend

friend hereafter, give me
a discharge.

C. I am no Commander, to
give you a discharge.

R. Do you go on to trouble me?

C. I had rather go away, than
be troublesome to you.

Col. 6. D. N.

D. When will you go home?

N. I know not, when it shall
please God: For that
depends upon his will,
not mine.

D. What if your father send
for you?

N. Then I shall understand
that God will have it so,
and therefore I will obey.

D. But what if the will of God
be one, and the will of
thy father another?

N. It is not for me to dispute
about this; but I am con-
fident my father will not
send for me without there
be cause.

D. And I think no otherwise
too; but I had a mind
to talk with you all this
while.

N. I am glad this talk of ours
hath not been idle.

D. I could wish such like dis-
courses were more com-
mon in schools.

N. They will then be so,

me missum facito.

Non sum Imperator, ut te
missum faciam.

Pergin' molestus esse?

Abire malim quam tibi mo-
lestiam exhibere.

Col. 6. D. N.

Quando vis adire domum?

Nescio, ubi Deo visum fuerit:
Id enim pendet ex volun-
tate ejus, non mea.

Quid si te accersat pater?

Tunc intelligam Deum sic
velle, ideoque parabo.

Quid si alia fuerit Dei, alia
patris tui voluntas?

De hoc meum non est dis-
putare; sed, ut confido,
pater non temerè me ac-
cerset.

Ego quicque non aliter sen-
tio; sed volui tantisper
tecum fabulari.

Gaudeo hunc nostrum ser-
mōnem non fuisse fabu-
lōsum.

Utinam in scholis frequenti-
ōres essent sermōnes ejus-
modi.

Tum erunt, cum Deus
when

- when God shall endue
childrens minds with his
fear.
- D. Therefore let us beseech
him, that that may short-
ly come to pass.
-
- Col. 7. *Antony,
Jeremy.*
-
- A. With what money did you
buy that book?
- H. With what do you think,
except my own?
- A. I wonder whence you had
it?
- H. Why do you wonder? *Am
I bound to make you
an account?*
- A. Do I exact it?
- H. You seem to exact it.
- A. I do not exact it, I say, but
we use to talk thus
friendly and freely a-
mongst our selves, that we
may always learn some
thing in Latin.
- H. I confess the thing will do us
a great deal of good to-
wards speaking Latin.
But there is no man so
mild, but will be an-
gry sometimes.
- A. It is as you say; but boys
anger is short.
- H. But for that which you aske
me about money, I re-
ceived it of my father.
- ipse puerorum ánimos ti-
móre sui affecerit.
- Ergò precémur eum, ut id
breui contingat.
-
- Col. 7. *Antonius,
Hieremias.*
-
- Quâ pecuniâ emísti librum
istum?
- Quâ censes nisi meâ?
- Miror unde habúeris.
- Quid miráris? *An tibi dé-
ben réddere ratióne?*
- Egóne éxigo?
- Vidéris exigere.
- Non éxigo, inquam; sed sic
soiémus inter nos famili-
áriter & liberè fabulári,
ut Latínè semper condi-
scámus áliquid.
- Ea res, fáteor, plúrimùm
confert nobis ad Latíne
loquèndi facultátem.
- Sed *nemo est tam lenis, quin in-
tèrdum subirascatúr.*
- Est ut dicis; sed est brevis
puerorum ira.
- Quod autem de pecuniâ ro-
gábas, eam à patre accé-
peram.

When

A. When came he ?

H. About eight days ago.

A. I wonder I did not see him.

H. You have no reason to wonder.

A. Why so ?

H. Because he scarce tarried here an hour and an half.

For when he had lighted from his Horse, and spoken to me a little ; Let us go up (quoth he) into your chamber, that I may talk more freely to you.

A. But before you tell me other matters, I would know what his so sudden coming means.

H. He heard upon a certain false report (as it fell out) that I was sick.

A. What did he, when he found you well beyond his expectation ?

H. He was extraordinarily glad.

A. Who makes any doubt of that ?

H. Moreover, he gave hearty thanks to God Almighty.

A. I am willing to hear these things ; go on, I pray you.

H. Then he asked me concerning my health ; we

30 Quando vénerat ?

Abhinc octo dies.

Miror quòd eum non viderim.

Non est quòd miréris.

35

Quid itá.

Quia vix sesquihóram hic morátus est.

40

Quum enim de equo descendisset, inéque paucis esset alloquutus ; Ascendámus, inquit, in tuum cubículum, ut tecum libérius cóllecuar.

45

Sed ántequam narres cætera, velim scire quid sibi vellet advéntus ejus tam inopinátus.

50

Falso quodam rumóre (ut fit) audierat me agrótum esse.

55

Quid ille, cùm præter spem te valéntem invénit ?

Mirificè affectus est gaudío.

Quis dúbitat ?

60

Præterea, Deo Optimo Máximo máximas egit grátias.

65

Libénter hæc áudio ; perge, quæso.

Tunc me de valetúdine percontátur ; unà præ-
pray'd

- pray'd together, and gave
God thanks; at the last
he asked me what I
wanted. 70
- I want, father (quoth I)
What thing do you want
(quoth he?)
- A ten-penny book (quoth
I.) Then he drew a
shilling out of his
purse, and gave me
it into my hand; and
after he had bidden me
farewel, he presently
took Horse, and went his
way.
- A. Why did he give you more
than you asked? 85
- H. You are a fool to ask such
a question.
- A. Truly he was so glad, be-
cause he had found me
well and lusty; beyond
his expectation; that if
I had asked him even a
Crown of Gold (or ten
shillings) he would as
easily have given me it. 90
- A. O how much are you behol-
den to the chiefest Fa-
ther, who hath given you
so good a Father! 95
- H. It cannot be thought
how much I am be-
holden. For although he
had given me a bad fa-
ther, yet I should have
been not a little beholden
to him. 100
- eamur, non sine gratia-
rum actione; tandem
querit, ecquid mihi opus
sit.
- Opus (inquam) pater. Qua
(inquit) re eges?
- Libro (inquam) decem assium.
Tum ille promit ex marsu-
pio decusssem, tum mihi in ma-
num dat; & vale dicto,
statim conscendit equum, atq;
abit. 80
- Cur tibi plus dedit quam
petiveras?
Istud ineptè quæris.
- Scilicet ita latus erat, quia
me, præter spem, bene fa-
num offenderet; quòd si
vel coronatum aureum
petivissem, tam facile de-
disset mihi. 95
- O quantum debes illi sum-
mo Patri, qui tibi adeo
bonum patrem dederit!
- Ne cogitari quidem potest quan-
tum debeam. Nam etiàm-
si malum dedisset, debé-
rem tamen non parùm.* 105

But why do we delay to go
to hear the lesson?

Sed quid cessamus auditum
ire prælectionem?

110

A. It is almost three a clock
already.

H. I have got all things rea-
dy.

A. And so have I.

H. Let us go into the school
then.

115

Jam instat hora tertia.

Parata sunt mihi omnia.

Et mihi quoque.

Eamus ergo in auditorium.

Col. 8. Senerius,
Villaticus.

Col. 8. Senerius,
Villaticus.

S. Where is your eldest bro-
ther?

V. He is gone for a Soul-
dier.

S. What say you? for a Soul-
dier?

V. It is just so.

S. Hath he thus then bid fare-
wel to his learning?

V. He began to be weary of his
learning a good while
ago.

S. Why so?

V. I know not, unless it was
because he would live
more at his own liber-
ty.

S. How came his father to
give him leave?

V. What, do you think that he
gave him leave?

S. He went when my fa-
ther was out of the way,

Ubi est frater tuus natu
maximus?

Ivit in militiam.

5 Quid ais? in militiam?

Sic res est.

Sic ergo valedixit literis?

10 Jam pridem literarum satie-
tas eum ceperat.

Quid ira?

15 Nescio, nisi quia volebat li-
berius vivere.

Quomodo permisit pater?

20 Quid, putas permisisse?

Patre absente, matre in-

whc

- | | | | | |
|----|--|----|---|--|
| | whether my Father
would or no. | | <i>vita</i> , profectus est. | |
| S. | O wretched youth! | 25 | O miserum adolescentem! | |
| V. | Yes indeed very miserable. | | Imò vero mi errimum. | |
| S. | What will he do? | | Quid faciet? | |
| V. | That which others do, who
follow that course of life,
that is, he will pillage,
plunder, play at dice,
drink, and whore. | 30 | Id quod cæteri, qui sequun-
tur illud vitæ genus,
nempe spoliabit, rapiet,
<i>ludet alea</i> , potabit, <i>scortâ-
bitur</i> . | |
| S. | Is that the life of Souldiers? | | Estne isthæc militum vita? | |
| V. | Yes altogether. | 35 | Omniño. | |
| S. | How know you that? | | Unde scis istud? | |
| V. | I heard it of my father late-
ly, when we were at sup-
per. | | Audivi nuper ex patre,
quum cœnarémus. | |
| S. | To what end did he talk of
such things? | 40 | Quorsum narrabat talia? | |
| V. | He taught us, that nothing
was more certain than to
fear God, who defendeth
little ones, and brings them
into the right way by lit-
tle and little. | 45 | Docēbat nos, nihil esse cer-
tius quàm Deum timere,
qui custodit parvulos,
eosque in viam rectam
paulatim inducit. | |
| S. | Likewise our Master him-
self doth oft-times put
us in mind of these
things. | 50 | Et Præceptor ipse noster de
his rebus sæpe nos admo-
net. | |
| V. | We ought to be so much
the more careful to love
our Parents and Masters
dearly, whose help God
makes use of for our in-
struction. | 55 | Tantò magis debémus esse
soliciti, ut Parētes cha-
ros habeamus & Præcep-
tores, quorum opéra Deus
ad nostram institutiōem
<i>utilitur</i> . | |
| S. | I wish we may discharge to-
wards them both that
which he commands us in
his law. | 60 | Utinam utrisque præstemus
quod ipse nobis in sua
lege præcipit. | |

V. God so grant.
S. I pray God he may grant it.

45 Irà faxit Deus.
Faxit ille.

Col. 9. Lucas,
Orosius.

Col. 9. Lucas,
Orosius.

L. I hear that your brother is
already come back out of
Germany.

Audio fratrem tuum jam re-
venisse ex Germaniâ.

O. It is so.

Sic est.

L. Did he come back alone ?

5 Solusne rediit ?

O. Not quite.

Non omnino.

L. Who came with him then ?

Quis igitur cum illo ?

O. A certain Citizen of this
town, who had dwelt
there almost these two
years.

Quidam civis hujus oppidi, qui
ferè biennium illic habi-
tâverat.

L. Why went your brother ?

Cur îverat frater ?

O. My father had sent him thi-
ther, to learn to speak
High-Dutch.

Missus fûerat illuc à patre,
ut Germanicè disceret loqui.

L. Why then was he not there
longer ?

15 Quam igitur ob rem non
fuit illic diùtius ?

O. He could no longer abide
to be without the sight
of his mother.

Jam non pôterat ferre matris
desiderium.

L. O little tender youth! what
year is he going on ?

20 O tenellum adolescentem !
quotum annum agit ?

O. The seventeenth, if my
mother well remember,
whom I have often heard
say so.

Séptimum décimum, si rectè
mater méminit, ex quâ
id audiâi scæpe.

L. Well, with what look did
his father welcom his
coming ?

Agè, quo vultu à patre accép-
tus iste ejus adventus ?

O Do you ask ? My father
could not endure to

30 Rogas ? Pater non sustine-
bat aspicere, quin etiam
look

- look upon him : more-
over, he neither bouch-
safed him his blessing,
nor spoke to him, but
bade him be gone out
of his sight. 35
- L. What else ?
O. Had not my mother inter-
ceded with tears, he had
commanded an Offi-
cer to be sent for, who
might put the poor boy
into prison.
- L. But he could not do it, un-
less some Magistrate
bade him. 45
- O. I know not, yet he did his
utmost.
- L. What was done afterwards ?
Did he lie at your house ? 50
- O. No indeed.
- L. Where then ?
- O. Do you know my Sisters
husband ? 55
- L. As well as I know one
finger from another.
- O. My Mother sent him thi-
ther, till my fathers
fury was past. 60
- L. What came of it at the
last ?
- O. My mother dealt with our
kinsfolks and friends, that
they would appease my
fathers anger. 65
- L. Thus then your brother got
into your fathers fa-
bour again. 70
- nec salutatiōne dignatus, nec
alloquio, jussit eum abire &
conspēctū.*
- Quid præterea ?
Nisi mater cum lachrymis
intercessisset, jubebat ap-
paritorem accērsi, qui mi-
serum in cárcerem conjiceret.
- Atqui non póterat injūssu ma-
gistratus.
- Néscio, tamen conabátur.
- Quid póstea factum est ?
Cubuíne domi vestræ ?
Minimè verò.
Ubi igitur ?
Soróris meæ virum nōstin ?
- Tanquam digitos.
- Eò missus est à matre, dum
patris ira deservēsceret.
- Quid tamen áccidit ?
- Egit mater cum propínquis
& amicis nostris, ut irá-
tum patrem mitigárent.
- Sic igitur frater tuus cum pa-
tre in grátiam rédiit.

- O. That was no such hard matter. For now my Father began to be sorry that he had been so angry, and that he had entertained his Son so roughly. 75
- L. Verily, time had pacified his anger.
- O. Yet he entertained him on that condition, that he should promise he would go again into Germany shortly after the Vintage. 80
- L. See how fond this affection is towards our Mothers.
- O. But the Mothers themselves are in the fault; for why do they dote so much upon us? 85
- L. It is an hard matter to force nature.
- O. Do you remember a verse of Horace's to that purpose. 90
- L. *Though with a fork thou nature dost expel,
Yet soon it will return.*
- O. But what a thing is this? 95
- Whilst we talk, we have neglected our play.
- L. We shall get no hurt by that. Now let us go together to our disputations. 100
- 105
- Id non fuit magni negotii.
Jam enim patrem coeperat poenitere quod sic ex-
canduisset, quodque tam
graviter accepisset filium.*
- Nempe, dies ejus iram leni-
erat.*
- Eâ tamen lege recepit illum,
ut promitteret se in Ger-
maniam rediturum statim
à vindemiâ.*
- Vide quam ineptus sit iste in
matres nostras affectus.*
- Atqui ipsæ matres sunt in causâ;
cur enim adedò tenere nos
admant?*
- Naturam cògere difficile est.*
- In hanc sententiâ tenésne
versum ex Horatio?*
- Naturam expellas furca licet,
usque recurret.*
- Si quid hoc?*
- Dum fabulamur, à lusu cessan-
tum est.*
- Nihil nobis inde accidit malâ.
Ad disputatiònem conve-
niâmus jam.*

Col. 10. Conradus, Linus.	Col. 10. Conradus, Linus.
C. Where was you to day after dinner?	Ubi fuisti hodie à prándio?
L. In my Masters Garden.	In horto præceptoris.
C. What went you thither for?	Quid illic íveras?
L. He sent me to fetch some pot-herbs.	Ille me miserat petítum ólera.
C. And what pot-herbs have you gathered?	Quæ tandem ólera collegisti.
L. I can scarcely reckon them all.	Vix enumeráre possum ómnia.
C. Reckon at the least those which you remember.	Saltem quæ occurrunt memóriæ.
L. Why do you desire that?	Cur istud quæris?
C. That in the interim we may call to mind some names of things, which we learned when we were little boys.	Ut interim recordémur aliqua rerum nómina, quæ párvuli didicimus.
L. It is a gallant exercise, especially when we have any leisure.	Pulchra est exercitatio, præsertim quum aliquid nobis suppetat otii.
Hear then.	Audi igitur.
I have gathered Garlick, wild-thyme, leeks, onions, cresses, cummin, fennel, thyme, marjoram, hyssop, parsley, sage, savory.	Collégi állia, serpillum, porros, cepas, nastúrtium, cuminum, scenículum, thymum, amáracum, hyssópum, ápium, sálviám, saturéiam.
C. Those are sweet herbs which you have reckoned hitherto.	Herbæ sunt oléntes quas adhuc numerásti.
L. So I was intended to reckon them for my memories sake.	Sic instituéram memóriæ gratiã.
C. Go on farther.	Perge porrò.
L. There are a few behind;	Pauca quidem restant; ut, &c.

as, beets, succory, lettuce, sorrel, rocket, coleworts, purslane. **I can think on no more.**

C. How could you remember 40
so many?

L. My Master gave me a Catalogue written.

C. And did you know them all?

L. I knew them, or else I had asked him.

C. But I do not know them all, though I have learned their names.

L. I will shew you more yet, when we may go into the garden.

C. Have you brought any store?

L. **A basket full.**

C. But how much of every one?

L. **You are too inquisitive.**

What do you mean? I have brought as much of every one as was needful.

C. Though I seem inquisitive to you, yet I would have you answer me this.

L. Do you know for what use 65
the master hath caused so many sorts of pot-herbs to be gotten?

C. Partly that the pottage 70
might be well seasoned, and partly that an herb pudding might be made.

L. How well did he provide for us!

ut bēta, cichōreum, lactuca, oxalis, crūca, brāsfica, portulāca. *Plures non occurrunt.*

Quī potuisti tot meminisse?

Præceptor mihi dederat scriptum catalogum. Et nōveras omnes?

45 Nōram, aliōquin eum interrogāsem.

Atqui ego non novi omnes, quamvis nōmina didicerim.

50 Ego tibi plures etiam demonstrābo, quum licēbit nobis in hortum ire.

Multūmne attulisti?

55 *Plenum calathum.*

Sed de singulis quantum?

Nimis es curiosus.

Quid vis? De singulis attuli quantum opus fuit.

Tametsi curiosus tibi videor, tamen hoc mihi velim respondeas.

65 Scin' tu in quem usum præceptor tot olērum genera curāret apparānda?

Partim ut *jus bene condiretur*, partim ut *minisal ex olēribus fieret*.

Quā bene consulebat nobis!

- L. Very well, but yet that was not the chiefest cause.
- C. What then?
- L. Did you ever read of *Virgil's* 80
Pudding, of Milk,
wine, cheefe and herbs.
- C. I have read the verses indeed, but I never ate of the pudding, nor saw it, 85
 that I know of.
- L. But I hope you shall see it; for our Master taught his wife to make it, and she hath made it according to his direction. 90
- C. Shall we have any good thing provided for our supper?
- L. At the least fat flesh-pottage, well seasoned, fat meat and a herb pudding. 95
- C. How know you these things?
- L. I saw all in the kitchen, when I was bidden to help, especially as I was picking my pot-herbs. 100
- C. What becomes of the pudding made of milk, cheefe, wine and herbs? Shall we not tast of it at the least? 105
- L. Yes we shall have some given us; for there was enough made to serve us all. 110
- C. I like these things better,
- Optimè; sed tamen ea non erat causa præcipua.
 Quænam igitur?
 Legistine unquam *Moretum* Virgillii?
- Carmen quidem legi; sed morétum nunquam edi, nec vidi, quod sciam.
- At vidébis spero: nam præceptor uxórem docuit conficere, & illa confécit ex ejus præscripto.
- An apponétur nobis aliquid in cœnam boni?
- Saltem jus cárnium pingue, carnes optimæ, & minútalex oléribus.
- Unde scis ista?
- Omnia vidi in culinâ, quum jussus essem adjuvâre, præcipuè in meis oléribus repurgandis.
- Quid morétum?
- Non saltem gustâbimus?
- Imò dábitur nobis; nam conféctum est quod satis sit ónibus.
- Ista mihi sapiunt magis,

- especially in Summer-time, than flesh or fish.
- L. Truly I could wish flesh might be saved against winter, that we might use to eat herbs and fruits all Summer long.
- C. But (as I have heard) those have less nourishment in them.
- L. I have heard that too sometimes.
- But what need Scholars have so much meat?
- C. Not so much, I confess; but yet if Parents should see us pale or lean, they would presently lay the blame of that matter upon our Father.
- Is it not so?
- L. There is no doubt of it; but what should one do? Parents (especially mothers) commonly do cocker us too much.
- C. Indeed you say true; but in the mean time, you are content to enjoy your mothers cockering.
- L. As if you were not so.
- C. That I may not lie, what I charge upon you, I oftentimes find experience of in my self.
- L. We cannot alter our Parents affections towards us, but by our faults; only let us have
- 115 *pæsertim æstâte, quàm carnes ipsæ aut piscicubi.*
Optarem profecto servari carnes in hyemem, ut tota æstâte ôlera & fructus esitarèmus.
- 120 *Atqui (ut accèpi) isti minùs alunt.*
- 125 *Id ego audivi aliquoties.*
- Sed quid opus est tanto studiôsis alimèto?*
- 130 *Non tanto fâteor; si tamen parèntes nos vidèrent pàlidos & macilèntos, statim ejus rei culpâm assignarent præceptôri. Nonne sic est?*
- 135 *Non est dúbium; sed quid ages? fere parèntes (præcipue matres) nobis indulgent nimium.*
- 140 *Vera quidem dicis; sed tu interim matris indulgentia libènter frueris.*
- 145 *Quasi viro tu minus.*
Ne mētiar, quod tibi ascribo, in me quoque frequēter expēior.
- 150 *Non possumus parèntum erga nos affèctum, nisi nostris vitiis, immūtare; tantum caveâmus còrpus*

- a care how we abuse their good will; but especially let us praise that our most bountiful Father, who hath given us such Ancestors. 155
- C. I am willing to hear those things; but time calls us away. 160
- L. Come, let us make an end. Agè, *finem imponamus.*

Col. II. Molerius, Dortheus.

Col. II. Molerius, Dortheus.

- M. Whence come you ?
 D. From the market.
 M. What have you bought ?
 D. Flesh-meat. 5
 M. What like ?
 D. Veal.
 M. I pray you, let me see it; it is almost a nobelty now.
 D. Look upon it. 10
 M. Methinks it is good.
 D. I suppose you are not mistaken.
 M. How many pounds are there?
 D. The Butchers will not sell Veal by weight. 15
 M. Why not ?
 D. Because of its nobelty.
 M. See their cunning! truly every man sells as dear as he can. 20
 D. You have hit the nail on the head.
 M. How much do you think it weighs ? 25
- Unde redis ?
 E foro.
 Quid emisti ?
 Carnem. 5
 Qualem ?
 Vitulinam.
 Ostende, quæso; ferè nova res est hoc tempore. 10
 Vide.
 Bona videtur mihi.
 Non falleris, opinor.
 Quot sunt libræ ?
 Nolunt lanii appendere vitulinam. 15
 Cur non ?
 Propter novitatem.
 Vide astutiam! scilicet quisque vendit quam potest carissime. 20
 Rem acu tetigisti.
 Quantum putas pendere ? 25

D. Two pounds and a little more.
 M. What did you buy it for?
 D. Come on, guess.
 M. I am no diviner.
 D. But many men guess, who for all that are no diviners.
 M. It may be so; but upon certain ground; otherwise guessing aforehand is forbidden in the Scriptures.
 D. Guess then upon some ground.
 M. You have bought it for two pence.
 D. For somewhat less.
 M. How much then?
 D. Guess again.
 M. Twenty deniers.
 D. I will no longer put you to the stretch about nothing.
 M. Tell me then, I pray you.
 D. All this cost me three half-pence.
 M. Truly fortune favoured you very well.
 D. What fortune do you tell me on?
 M. This is the custom of speaking.
 D. Custom (as they say) is a very bad Tyrant.
 M. And I wish we could as carefully observe good customs, as we obstinately keep the bad.
 D. Then all things would go better.

Duas libras & paulò ámplius.

Quanti emisti?

Agè, divina.

30 Non sum divinus.

Atqui multi divinant, qui tamen divini non sunt.

35 Fieri potest: sed ex quibusdam conjecturis; alióqui divinatio vérita est in divinis literis.

Divina igitur ex conjectura.

Emisti totum duóbus assibus.

40 Paulò minóris.

Quanti ergó?

Tenta iterum.

Viginti denariolis.

45 Nolo te diutius torquere denihis.

Dic igitur, sodes.

Hoc totum cónstitit mihi

50 sex quadrántibus.

Profectó fortuna tibi pulchrè favit.

Quam mihi fortunam narras?

55 Hic mos est loquéndi.

Mos (ut dicitur) tyránnus est pessimus.

60 Atque utinam bonos mores tam studiosè coleremus, quam obstináte retinémus malos.

Tunc melius se haberent omnia.

Let us leave that fortune 65
then to Heathens and
Godless persons.

Fortune is nothing.

It is only God who fa-
voureth us, he alone is 70
our helper and prote-
ctor.

M. Truly I know that very
well, and I do verily
believe it, and really con- 75
fess it; but what should
one do? The tongue oft-
times runs amiss, when the
mind thinks no harm.

D. You should remember that 80
saying, Let not thy
tongue run before thy
wit.

M. Truly we learned that out of
the sayings of the seven 85
wise men; but we do not
always think upon such
fine speeches, though we
get them by heart.

D. The memory is so much the 93
more to be exercised, that
it may afford us enough
when need is.

M. I shall learn another time
to be wiser by this your 95
giving me warning.

D. But I hear the bell ring; let
us give over.

Col. 12. The Master,
The Man.

H. Have you been to day in the
market?

Nos igitur fortunam istam
Ethnicis & impiis relin-
quamus.

Fortuna nihil est.

*Solus est Deus qui favet nobis,
solus est adiutor & protector
noster.*

Istud quidem certò scio, fi-
dè iter credo, & verè con-
fiteor; sed quid agas?
*Sæpe labitur lingua, nihil
mali cogitante animo.*

Oportebat te istud memi-
nisse, *Ne lingua præcurat
mentem.*

Istud quidem didicimus è
septem sapientum dictis;
sed non semper occurrunt
ejusmodi pulchra dicta,
licet ea mandaverimus
memoriæ.

Tantò igitur magis illa est
exercenda ut nobis quum
opus est, suppetat.

Isto tuo admonitu discam esse
alias prudentior.

Sed audio signum dari; de-
finamus.

Col. 12. Herus, Fa-
mulus.

Fuissine hodie in foro?

F. I have been.
 H. When?
 F. After the Sermon.
 H. What have you bought?
 F. Almost nothing. (us?)
 H. But what?
 F. Butter.
 H. How much?
 F. A farthing worth.
 H. So very little?
 F. I durst buy no more.
 H. What was you afraid of?
 F. Lest it should not be good.
 H. It is very wisely done.
 F. Why do you say that, Master?
 H. Because I had rather have you to be too fearful than too bold in this matter.
 But have you bought any thing else?
 F. Nothing.
 H. How now? nothing?
 F. Nothing at all.
 H. Fie, how sparingly you have bought provision for us.
 F. What else could I have bought?
 H. As if you knew not what meat I love.
 F. I know you love pretty soft Cheese, and pears, and other new fruits.
 H. You say well; why did you not buy them then?
 F. The cheese was dearer than my little money would reach to.

Fui.
 Quando?
 Post concionem sacram.
 Quid emisti nobis?
 Ferè nihil.
 Quid autem?
 Butyrum.
 Quanti?
 Quadrante.
 Tantillum?
 Non ausus sum amplius emere.
 Quid timébas?
 Ne bonum non esset.
 Satis prudenter factum.
 Cur illud dicis, here?
 Quia malim te esse in hac re timidiorem quam audaciorem.
 Sed nunquid emisisti præerea?
 Nihil.
 Eho, nihilne?
 Nihil prorsus.
 Vah, quam parce nobis oporátus es!
 Quid aliud emere potuistlem?
 Quasi nescias quibus cibis oblectári solem.
 Scio te amare caseum molliusculum, & pyra & alios fructus recentes.
 Rectè dicis; cur igitur non emébas?
 Caseus ipse carior erat pro nostra pecuniola.

40

What

- H. What were the fruits?
 F. Some were not ripe enough, and of othersome I made a question whether they were good. 45
 H. O wretch! couldst thou not taste?
 F. But these women suffer you to taste nothing, unless you say you will buy. 50
 H. No wonder, for a great many would taste for their minds sake only. Therefore be you wiser another time. 55
 F. How?
 H. If you see any fair fruit, buy a little for a denier, that you may make trial. 60
 F. And what then?
 H. If you like it well, then buy more; but if not, let it alone, and try elsewhere. 65
 F. That is a good caution.
 H. Remember then that you use it hereafter.
 F. I hope I shall be careful to remember it. Would you have any thing else? 70
 H. That you mind those things which concern your office, and then that you ply your book. 75

Col. 13. Caroleus,
Quintinus.

Quid fructus?
 Alii erant non satis maturi
 de aliis ego dubitabam
 essentne boni.

Miser! non poteris gustare?

Atque istæ mulieres nihil
 gustare permittunt, nisi te
 emprurum affirmes.

Nihil mirum, multi enim
 gustarent animi tantum
 gratia.

Tu igitur esto aliis prudentior.

Quomodo?

Si videris pulchrum aliquem
 fructum, eme aliquantulum
 denariolo, ut facias
 periculum.

Quid tum præterea?

Si tibi sapuerit, tum emito
 amplius; sin minus, re-
 linquo & alio te conferto.

Bona est cautio.

Memineris igitur, ut ipse
 postea utaris.

Ego, ut spero, memineo di-
 ligenter. Nunquid vis præ-
 terea?

Ut cures quæ tui sunt officii,
 deinde literis incumbas.

Col. 13. Carolerus,
Quintinus.

C. Was you present at morn-

Advisi maturinæ precatio-
 ing

ing prayer ?

Q. I was there : but where was you ?

C. I was gone to my father, to his Inn.

Q. Why so ?

C. He had bidden me yesterday that I should come to him pretty early in the morning.

Q. How durst you go abroad so early, and that without making the master acquainted ?

C. I had just got leave yesterday, before he went to bed.

But tell me, what did he admonish you on openly after prayer ?

Q. I hear (saith he) there are some among you that oftentimes speak English, and none of you in the mean time shew me any thing : which is a sign you are consenting in the fault.

This was the sum of his accusation : besides he spake many things to that purpose, which I could not remember.

C. But what was the conclusion at the last ?

Q. Wherefore (saith he) I admonish you, that you diligently exhort one another to speak Latin

ni ?

Adfui : tu verò ubi eras ?

Iveram ad patrem in *caupōnam*.

Quid eò ?

Heri vèsp̄eri jùsserat ut se convenirem *bene mane*.

Quí ausus es tam manè prodire, idque *inconsulto præceptore* ?

Jam heri véniam impetráram, ántequam irétur cúbicum.

Sed dic mihi, quid ille à precatíone palam admónuit ?

Audívi (inquit) esse inter vos qui sæpenúmerò *Anglice fabuléntur*, & nemo intérea vestrúm mihi quicquam indicat : quod est *argumentum consensíonis ómnium in eòdem peccáto*.

Hæc fuit accusatíonis summa : deinde, in eam *senténtiam multa dixit*, quæ meminisse non pótui.

Sed quæ tandem fuit *conclusio* ?

Quámobrem (inquit) admóneo vos, ut álius álium ad Latine loquendum *cobortémíni* diligenter

- that you bring me their names as soon as can be that will not obey, that I may apply some remedy to the disease. 45
- C. Must we not then speak a word in English? 50
- Q. As far as I could gather by his words, he doth not so understand the matter. For (as you know) he is not so strict, as to punish him straight, if a word slip from one as they talk together. 55
- C. He hath said openly (as I remember) sometimes, that his order belongs to those only, who, when they know how to speak in Latin, yet do always seek starting holes, that they may tell tales in English, and that too concerning very frivolous matters. 60
- Q. Such is the stubbornness of some; that they had rather be often whipt for disobeying most lawful commands, than, to be praised, and also loved, for doing as he bids them. 70
- C. You remember we have heard of our master himself. We take pains to do that we are forbid to do. 75
- Q. I remember it, and it is 80
- qui parere noluerint, ad me quam primum deferatis, ut huic malo remedium adhibeam.
- Nullumne igitur verbum licebit efferre Anglicum? Quantum ex verbis ejus colligere potui, non ita rem intelligit. Non enim (ut scis) usque adeo est severus exactor, ut statim puniat, si cui verbum aliquod inter colloquendum exciderit.
- Aliquoties (ut memini) palam dixit, edictum suum ad eos demum pertinere, qui, quum Latine sciunt, tamen semper latibula quaerunt, ut Anglicè fabulentur, idque de rebus ineptissimis.
- Ea est quorundam pertinacia, ut malint sapientissime vapulare repugnando præceptis honestissimis, quam laudari, atque etiam diligere, obsequendo.
- Meministi audire ex ipso præceptore, Nitimur in vetitum.
- Memini, atque adeo est verum

very true too; yet they
that willingly receive the
Doctrine of Christ, do not
offend on purpose, or of
malice,

85

C. The true fear of the Lord
doth cause that.

Q. Such therefore, as far as
they can, through the
weakness of nature, do
carefully endeavour to
take heed, that they do
not willingly do, say, or
think any thing where-
with God may be offend-
ed, though never so little.

90

C. Therefore let us also have a
care to avoid that: let us
study to live well, and
obey the will of our God,
not only that we may not
be whipt, but rather that
we may please that our
best Father.

95

Q. So shall it come to pass, that
we may truly be the Sons
not of darkness, but of
light.

100

C. But of these things ano-
ther time more at large;
let us go to our disputati-
ons.

105

Q. Lo, the Bell calls us.

Col. 14. *Albertus,*
Tirotus.

A. Are you come from the mar-
ket at length?

visissimum; tamen qui do-
ctrinam Christi libenter
amplectuntur, non studio
peccant neque malitia.

Istud præstat verus ille timor
Dómini.

Tales igitur, quoad licet per
naturæ infirmitatem, sedulo
cavere nituntur nequid
sciéntes faciant, dicant,
aut cogitent, quo Deus vel
minimùm offendatur.

Ergò studeamus & nos id
ipsum cavere: studeamus
rectè vivere, & Dei nostri
parère voluntati, non mo-
dò nè vapulemus, sed ma-
gis ut illi óptimo Patri
nostro placeamus.

Ità fiet, ut verè simus, non
tenebrarum, sed lucis filii.

Sed de his alias pluribus; in
disputationes nos recipia-
mus.

Ecce, vocat signum.

Col. 14. *Albertus,*
Tirotus.

Nunc demum redis à foro?

Why

- T. Why at the length?
There is such a throng
at the shambles, that I
 could scarce get near. 5
- A. What flesh-meat have you
 bought us against to mor-
 row?
- T. Beef and Mutton. 10
- A. Is there good store of flesh
 in the market?
- T. Truly so great store, that I
 wonder it is so dear.
- A. It is no wonder. 15
- T. As there is much flesh-meat,
 so there are many that eat
 flesh-meat every day.
 But what kinds of flesh
 meat did you see especi-
 ally? 20
- A. I saw Beef, Veal, ~~Cow~~
 mutton, ~~Weather~~-mut-
 ton, Pork, Kid, and Lamb.
- T. Nothing else? 25
- A. What would you have else?
- T. Was there no Venison?
- A. I cannot reckon all at
 once, yet I saw Venison
 too. 30
- T. What like?
- A. ~~Red Deer~~, and Boars flesh
 O how fat the Boars flesh
 is!
- T. O how foolish are you! 35
- A. Why so?
- T. Because you are mistaken in
 the names of things.
 For that which is called fat
 in a tame swine, is call-
 ed **brayn** in a wild 40
- Quid demum?
Tanta est ad laniendam turba
ut vix accedere potuerim.
- Quas attulisti nobis carnes
 in diem crastinum?
- Bubulam & vervecinam.
Estne in foro carnum magna
copia?
- Tanta profectò, ut miror
 adeò caras esse.
- Nihil mirum.
Ut multæ sunt carnes, Ita
multi qui edunt carnes
quotidie.
- Sed quæ potissimum vidisti
 carnis gênera?
- Vide bubulam, vitulinam,
ovillam, vervecinam, suillam,
hædïnâ, agnïnâ.
- Nihilne amplius?
- Quid velles præterea?
- Nihil erat ferinæ?
- Non quæo referre simul omnia;*
imò etiâ ferinam vidi.
- Qualem?
- Cervinam, & aprûgnam.*
 O quam pinguis est aprûgna!
- O quam inéptus es!
- Quid ita?
- Quia falleris in rerum nomi-
 nibus.
- Nam quod in sue domé-
 stico dicitur *arvina*, id in
 sue fero (id est, apro)
 swine,

swine, that is in a board,
and it is the hardest in
that kind.

T. I do not remember that ever
I heard that.

A. Now you have heard it,
commit it to memory, if
you will.

T. But you teacher, whence do
you learn it?

A. Venison is a very common
thing at our house.

T. Whence have you such
store?

A. My father hath a **Park** of
many wild beasts in the
country, out of which
sometimes **whole Boars**
are brought into the City.

T. What a like one is that Park?

A. It is a very large place, al-
most four square, fenced
about on all sides with
very high walls, set with
many and tall trees, among
which there are very
many bramble-thickets.

T. What like trees are there?
whether such as use to
grow about Towns, or
such as use to grow in
woods?

A. Almost all such as use to
grow in woods; but a-
mongst these especially
Oaks and beech-trees.
with the mast thereof red
deer boars, and fallow deer
are fed.

callum vocatur, & est in
eo genere durissimum.

Istud quidem audire non
memini.

Nunc audisti, manda (si vis)
memoriæ.

Tu verò doctor, unde illud
didicisti?

Domi nostræ ferina caro res
est frequentissima.

Unde vobis tanta cōpia?

Pater habet ruri ferarum
multarum *vivarium*, ex
quo interdum *solidi apri*
in urbem conferuntur.

Quale est vivarium istud?

Locus est ferè quadrangulá-
ri formâ amplissimus, mu-
ris altissimis septus undi-
que, cōstitus multis &
procéris arboribus, inter
quas sunt duméta máximè
densa.

Quales sunt illic árbores?
utrum urbánæ, an sylvé-
stres.

Sylvéstres ferè omnes; sed
in his potissimum quer-
cus & fagi; quarum glan-
de pascuntur cervi, apri,
damæ.

T. O what thanks do you worthily owe to God, who hath bestowed upon you such an abundance of all things !

A. We are not unmindful of his blessings. For my Father bestows very much goods upon the poor ; which nevertheless I would say to no body but you.

T. Why so ?

A. Because he would not have such things to be talked on abroad.

T. He is so much the more to be commended, because he truly follows Christs command, whose words are written in *Matthæw*, when thou dost thine *Alms*, (saith he) and those that follow.

A. In what Chapter ?

T. The sixth, unless my memory fail me.

A. But so much for this.

For we have discoursed enough, and now they are met together to dispute.

T. Let us go then.

A. Follow me, or (if you had rather) go before me.

T. I will do neither ; but we will go together.

O quantas mérito grátias Deo debécis, qui vobis largítus est tantam rerum ómnium abundántiam !

Non sumus immémores beneficiórum ejus. Pater enim plurima bona in pauperes érogat ; quod tamen tibi uni dictum esse velim.

Cur ita ?

Quia talia non vult prædicari.

Tanto magis laudándus, quòd Christi præcéptum verè séquitur, cujus verba apud *Matthæum* scripta sunt ; Quum facis (inquit) elemosynam & quæ sequuntur.

Quoto cápite ?

Sexto, nisi me fallit memória.

Sed hæc hástenus.

Satis enim sumus colloquuti, & jam ad disputándum convenitur.

Eámus igitur.

Séquere me, aut (si mavis) præcede.

Ego neutrum fáciam, sed unà ibimus.

Col. 15. Grinandus,
Maverotus.

- G. Are you but come to day
then from your Country
house?
- M. But to day, and that a little
before dinner.
- G. But you said you would be
there but two days.
- M. So I hoped it would be, and
so my father promised.
- G. What hindred you then, that
you did not come back
sooner?
- M. My mother stay'd me.
though I besought her
even with tears that she
should let me go.
- G. But why did she stay you so
long?
- M. That I might bear her com-
pany as she came back.
- G. And what did you in the
mean time?
- M. I gathered fruits with our
Country-folk.
- G. What fruits?
- M. As if you did not know har-
vest and laterward fruits
pears, apples, walnuts,
chestnuts.
- G. O pleasant exercise!
- M. It is not only pleasant but
profitable too.
- G. But this is not well, that in
the mean time the bene-

Col. 15. Grinandus,
Maverotus.

- Tantum igitur hodie è villa
reverti?
- 5 Hódie tantum, idque paulò
ante prándium.
Atqui dixeras te futurum
illic modò biduum.
Ità sperábam fore, & sic pa-
ter promittébat.
- 10 Quid igitur obstir, quò mi-
nus redieris citius?
- Mater me detinuit, tametsi
etiam cum lachrymis eam
obsecrárem ut me missum
faceret.
- Sed cur te tamdiu remorata
est.
- 20 Ut se comitárer in réditu.
- Quid verò agébas intérea?
- Colligébam fructus cum rú-
sticis nostris.
- 25 Quos fructus?
- Quasi non sint tibi notí
fructus autúmnáles & jero-
tini, pyra, mala, juglandes,
castaneæ.
- 30 O jucunda exercitatio!
- Non est jucúnda solúm, sed
etiam frugífera.
- Sed hoc malum, quò in-
terim quinque aut sex
- 35 X sic

- fit of five or six lessons
lost.
- M. It is not altogether lost, I
hope; I will have a care
as far as I am able, that I
may recover it in some
part. 40
- G. What will you do?
- M. I will write it down as dili-
gently as I can. 45
- G. And what then?
- M. I will get the speech of the
Author by heart.
- G. But you will not sufficiently
understand his mean-
ing. 50
- M. The Master's Translation
will help me to get the
sense for the most part.
- G. And yet that will not be
enough for all that. 55
- M. You shall come to me (if
you please) at your lei-
sure, that we may confer
together. 60
- G. Truly I would do it with all
my heart. But that will
not be enough yet.
- M. I have no more that I can
do. 65
- G. How much better had it
been to hear the lively
voice of our Master?
- M. Truly it had been a great
deal better. 70
- But seeing it doth not befall
me, neither is it done
through my default, I
have nothing whereof to
- prælectionum fructus tibi
périit.
- Non omnino périit, spero;
curábo pro víribus ut áli-
qua ex parte recúperem.
- Quid fácies?
- Describam quàm pótero di-
ligentíssimè.
- Quid tum póstea?
- Edíscam ipsam Authóris
orationem.
- Sed senténtiam non satis in-
télleges.
- Ipsa me juvábít præceptoris
interpretátio, ut sensum
magná ex parte ássequar.
- Nec tamen id satis erit.
- Tu (si placet) áderis mihi
per ótium, ut conferámus
uná.
- Libénter équidem fáciam.
Sed ne istud quidem suffi-
ciet.
- Non hábeo quod possum ám-
pliús.
- Quantò præstitísset vivam
audire magístri vocem?
- Multò sanè præstiterat.
- Sed quando id mihi non
cóngit, nec meá cul-
pá factum est, nihil
hábeo quòd me accu-
blame

blame my self in this behalf.

75

sem in hac parte.

G. You say fair, *ſee* then you have a good courage : for whereas I have talked with you at large about this matter, I did it not, because I had a mind to draw you to despair, but it all proceeded from mine especial love towards you.

80

M. I make no doubt of that; whence it is that I thank you the more.

G. But lo, the little bell calls us to supper.

M. A seasonable messenger.

85

te amore singulári.

Hand mihi dubium illud est quò fit ut majorem tibi habeam gratiam.

90

Sed ecce, vocat nos ad cenam tintinnabulum.

Nuncius opportunus.

Col. 16. *John, Rubetus.*

Col. 16. *Joannes, Rubetus.*

J. God save you, *Rubetus.*

R. O *John*, you come in a lucky hour : are you well ?

J. Very well, I thank God ; but how do you ?

R. Very well indeed, by Gods blessing : but when came you back from home ?

J. Now three days ago.

R. It is well, you have come very seasonably.

J. Verily I knew the vacation time was at hand.

R. Are you content we should talk a little, now at our leisure ?

J. Yes, so we be farther off

5

Optimè grátia Deo ; tu verò ut vales ?

Rectè sanè, Dei beneficio : sed quando rediisti domo ?

10

Nudiustertius.

Bene habet : opportune venisti.

Nempe sciebam instare vacationis terminum.

15

Placérne ut otiose aliquando confabulémur.

Maximè dummodo semoti

- from this company of
playing boys, that make
such a noise.
- R. You do well to put me in
mind; let us go aside
into that school, which is
open.
- J. How finely do we sit here?
Come on, let us talk freely.
- R. Are your vintages done?
- J. Quite.
- R. How much time have you
spent in the whole work?
- J. About fifteen days.
- R. Was you always there then?
- J. I missed not a day.
- R. What did you do?
- J. I often gathered grapes.
- R. You should joyn something
else with the verb, *I ga-
thered.*
- J. What, I pray you?
- R. *And I eat them.*
- J. What needed that? no body
can make any doubt of
that.
For who gathers good and
ripe fruit, but he eats even
of the best?
- R. Truly, you say well: O
brave, I commend your
answer.
- J. Did you now think to have
stop'd my mouth?
- R. I did not so much as
think on that.
- J. What then?
- simus ab hac turba clamor-
ludentium.
- Bene mones; secedamus in
auditorium illud, quod est
apertum.
- Quam aptè hic sedemus!
Age, loquamur libere.
Suntne peractæ vestrae vindemiæ?
- Omnino.
- Quantum temporis posuisti in
toto opere?
- Dies circiter quindecim.
Tu igitur semper interfuisti.
Nullum intermisi diem.
- Quid agébas?
- Uvas sæpius colligebam.
Cum verbo colligebam debu-
isti aliquid addere.
- Quidnam quaeso?
Et edebam.
- Quid opus fuit?
De hoc nemo dubitare po-
test:
- Quis enim fructus bonos &
maturos legit, quin edat
etiam ex optimis?
- Profectò rectè loqueris, euge
responsum laudo.
- Jámne putabas os occlusiss-
mihi?
- Istud ne cogitari quidem.
- Quid igitur?

- R. I did not expect such a ready and such a discreet answer. 60
- J. You have no cause to wonder. For as it is in the Proverb, *A fool sometimes an answer wise may make.*
- R. Who are you beholden to for this Proverb? 65
- J. Master *Julian*. For he doth sometimes dictate to us such Proverbs as these, and fine sentences out of good Authors. 70
- R. He takes a very good course for you; but at what hours doth he use to do it? 75
- J. Sometimes after Supper, and oft-times when we have nothing to say in the School.
- R. I wish they would all do so, so that they would not hinder our *Daily School-exercises*. 80
- J. You did well to put in that exception by the adverb *so that*. 85
- R. For there be some ushers, that so load their boys with their dictates and private lectures, that they cannot discharge the School sufficiently. 93
- J. Thence it comes to pass, that the masters themselves do sometimes complain of such ushers: 95

Non expectabam tam promptum tamque prudens responsum.

Nihil est quod mireris. Nam, ut est in proverbio. *Sape etiam est olitor verba opportuna loquutus.*

Cui debes hoc proverbium?

Magistro *Juliano*. Is enim dictat nobis interdum Proverbia ejusmodi, & pulchras sententias ex bonis authoribus.

Optime vobis consulit; sed quibus horis id solet facere?

Nonnunquam à cenâ, sæpius autem cum in auditorio nihil habemus redere.

Utinam sic omnes facerent dummodo non essent impedimento quotidianis scholæ exercitationibus.

Bene subiungisti istam exceptionem per adverbium *dummodo*.

Sunt enim quidam pædagogi, qui suis dictatis & privatis lectionibus sic onerant pueros, ut suos non possint in scholâ satisfacere.

Inde fit ut ipsi præceptores interdum conquerantur de talibus pædagogis.

- R. But what do we ?
 Let us return to our dis-
 course which we had be-
 gun. 105
- J. Content.
- R. Was you always imployed
 in gathering Grapes?
- J. That work is dispatcht in
 two or three days, be- 110
 cause such a **great many**
labourers are wont to be
 hired about it.
- R. What is done afterwards?
- J. The grapes are trodden, the 115
 wine is drawn out of the
 greater pipes, and it's pou-
 red into hogheads all un-
 der one: and then the
 grapes that are not yet 120
 squeezed, are put under
 the press in the wine-
 fat; and last of all, the
stems and kernels of
the grapes are carried 125
 out and thrown away.
- R. But you did not heed those
 things.
- J. Yes, I minded them a little;
 for I was by when every 130
 thing was done, meerly to
call on the work-folks.
- R. You was there then as an
Overseer or Master of
the work.
- J. Yes, I was in good earnest
 the master of the work,
 and the overseer. For
 my Father had made me
 the overseer. 140

Sed quid ágimus ?
 Redeámus ad sermónem in-
 stitútum.

Placet.
 Fuistine semper occupátus
 in uvis colligéndis ?
 Opus illud in paucis diébus
 110 absolvítur, **propterea**
 quòd ità *magnus operarió-*
rum númerus ad id locári
 solet.

Quid deinde fit ?
 Calcántur uvæ, vinum hau-
 115 ríur è capis majóribus,
 eádem opéra diffúnditur
 in dólia; deínde uvæ ipsæ
 nondum expréssæ subji-
 ciúntur prelo in torculari:
 postremò exportántur, &
 abjiçiúntur *vinacea*.

Atqui non curábas ista.

Imò curábam aliquá ex
 parte: nam agéndis óm-
 nibus intéreram, máximè
 ut *solicitárem operários*.

Eras ergò illic tanquam *præ-*
fectus, & *quasi magister*
 125 *operum*.

Imò eram revèrà magíster
 operum & *præfectus*. Pater
 enim me *præfecerat*.

R. How glad was you of that
mastership! what a good-
ly thing was it to see you
with your gravity com-
manding some, encourag-
ing others, and chiding
others?

140

J. Truly if you had seen me,
you would have said, I
had been another kind
of body than a scholar in
the school.

145

R. As far as I can perceive,
you was not idle.

150

J. Nay, like a good husband I
did oft-times put my
hand to the work, that
I might egg on the
workfolks by my ex-
ample.

155

R. Your father (as it appears)
had preferred you to this
office not without a cause.

J. Truly he had tried my dili-
gence in other matters.

160

R. Yet **bar bragging**.

J. I mean so; but I talk so
freely, because I talk
with my friend.

165

R. But let us go on.

What store of wine have
you?

J. Indifferent, as is said to be
almost every where this
year: although we have
Claret wine in abun-
dance, yet have we not
white so.

175

Quàm gaudébas isto magi-
stério! quàm pulchrum
erat vidére te cum tua
gravitate álios imperán-
tem, álios adhortántem,
álios dénique arguéntem!

Profecúto si vidísses me, dix-
ísses álium esse quàm in
scholâ discípulum.

Ut video, non eras otiosus.

Imò, ut bonus paterfamilias
adhibebam sæpenúmerò ma-
nus operi, ut ipsos operários
meo exémplo infligárem.

Non abs re (ut appáret)
pater te huic múnéri præ-
fécérat.

Nempe áliis in rebus expér-
tuserat meam diligentiam.

Absit tamen verbo jactántia.

Ego sic intélligo; sed *libere*
sic loquor quia cum famili-
ári meo.

Sed pergámus.

Quanta est vobis vini cópia?

Mediocris, qualis feré hoc
anno ubique esse dicitur:
tametsi *vinum rubellum ha-*
bémus affatim, album non
item.

- But whatsoever it is, we are content with it, and receive it at the hand of God with thankfulness.
- R. How many hogheads have you filled?
- J. Forty, or thereabouts; but they are some bigger than other some.
- R. O strange! Do not you think it a great increase?
- J. Sufficient indeed; but not like the last years.
- R. What matter is it?
- The less quantity there is, the more it will be sold for.
- J. So it commonly comes to pass.
- But do you not think I have told you enough about vintages?
- R. What would you have else? Because we can attend so well, I will know something of you too, concerning the fruits of trees.
- For it is, as it were, another vintage.
- Have you not great store?
- J. Boarded Chamber stoves full, such is Gods bounty to us.
- R. When were they gathered?
- J. Our folks gathered them when we made wine.
- R. What kinds of such like fruits have you?
- J. Apples, pears, chestnut,
- Verum quicquid est, contenti sumus, & de manu Domini cum gratiarum actione recipimus.
- Quot implevitis dolia?
- Plus minus quadraginta; sed sunt alia aliis majora.
- Papa! Non tibi videtur magnus proventus?
- Satis quidem; sed non pro ratione anni superioris.
- Quid refert?
- Quanto minor est quantitas, tanto etiam pluris venditur.
- Sic serè solet evenire.
- Sed non tibi videor satis narrasse de vindemiis?
- Quid præterea desideras?
- Quoniam sic abundamus otio, volo etiam aliquid ex te audire de fructibus arborum.
- Est enim quasi altera vindemia.
- Non habetis multos?
- Plenis tabulatis, quæ est Dei benignitas.
- Quando collecti sunt?
- Quo tempore vinum faciebamus, familia colligebat.
- Quæ sunt vobis ejusmodi fructuum genera?
- Mala, pyra, castaneæ, ju-

walnuts; but there is
great variety of apples
and pears.

R. What quinces, have you
none of them too?

J. Yes, we have of them, but
they are contained under
the kind of apples; where-
upon they are called
Quince pears by ano-
ther name.

R. But what did you bring at
your coming back hither?

J. Nothing? but a little
hand-basket of choice
grapes, but hereafter I
shall have apples, pears,
and chestnuts brought me
by sackfuls every week.

R. In the mean time, I pray
you give me some of your
grapes.

J. Let us go into my cham-
ber, I will give you some
there.

R. Truly I am ready, let us go.

J. There also we will confider
about repeating the last
Colloquy against Munday;
for, as I think, our Ma-
ster will look for that e-
specially.

Col. 17. Eustathius,
Boscomellus.

E. I heard your father is come
into the School or Col-
ledge to day.

glandes; sed malórum &
pyrórum multa est varic-
tas.

Quid cotónea, non étiam
habécis?

Imò habémus, sed ea sub
malórum génere conti-
néntur; unde & álio nó-
mine appellántur *mala cy-
donia*.

Quid autem attulisti huc ré-
diens?

Nihil nisi *quasillum ucárum*
selectárum; sed singulis
posthac hebdomádibus
mihi afferéntur *plenis sac-
cis*, mala, pyra, cassánæ.

Intérea da mihi, quæso, áli-
quid ex uvis tuis.

Eámus in cubículum meum,
illic dabo tibi.

Equidem páratum sum, eámus.
Illic étiam agémus de repe-
téndo último in diem
Lunæ Collóquio; nam ut
opínor id præcéptor in-
prímis éxiget.

Col. 17. Eustathius,
Boscomellus.

Audívi patrem tuum venísse
hódie in gymnásium.

You

- B. You heard the truth.
 E. Wherefore came he ?
 B. That he might pay my ma-
 ster for my table ; and
 withal that he might
 commend me unto him.
 E. Had he never commended
 you ?
 B. Yes, very often.
 E. What doth he mean by his
 so often commendation ?
 B. He loves me entirely.
 E. What then ?
 B. And therefore he desires
 I should be diligently
 taught.
 E. What if he commend you
 that you may be whipt
 the oftner ?
 B. Perhaps that is the reason ;
 but what then ? he doth
 not therefore love me the
 less.
 E. How do you gather that ?
 B. Because correction is as
 necessary for a child as
 meat and drink.
 E. You say true indeed, but
 few men are of that
 opinion ; for there is
 no body but had rather
 have a bit than a
 knock.
 B. That is natural to all, who
 denies it ? but neverthe-
 less correction is to be
 born patiently, especi-
 ally if it be just.

- Verum audivisti.
 Quâ vénérat grâtiâ.
 Ut pro meis alimentis præcep-
 tori numerâret pecuniâ ;
 simul & me illi commen-
 dâret.
 Nunquâmpne te commendâ-
 rat ?
 Imò sæpissime.
 Quid sibi vult istâ commen-
 datione tam frequënti ?
 Amore vero me profèquitur.
 Quid tum ?
 Ideo cupit me diligenter e-
 rudiri.
 Quid si commendat, ut sæ-
 pius vâpules ?
 Ea est forrâsse causa : sed
 quid indè ? non propterea
 me diligit minus.
 Unde istud cõlligis ?
 Quia pûero tam necessâria est
 correctio quam alimentum.
 Verum quidem dicis, sed
 pauci ita jûdicant ; nemo
 enim est quin panem quam
 virgam malit.
 Istud est naturâle omnibus,
 quis negat ? sed tamen
 patiënter ferènda est pœna ;
 præfèrtim justa.

- E. This sentence is in our little Book of good manners.
What thou deservest to bear, bear without grudge. 45
- B. But what if the correction be unjust?
- E. That also must be endured nevertheless. 50
- B. For whose cause?
- E. For Christs cause, who suffered a most unjust, and that a most bitter death too, for our sins. 55
- B. I wish we could think upon that as oft as we suffer any thing.
- E. The master doth often put us in mind of it, as oft as there is occasion. But he talks to them that do not hear him, as the Proverb says. 60
- B. Therefore let us strive to be more diligent hereafter. God grant we may do so. 65

Col. 18. Grandinus,
 Thomas.

- G. Why was you not at the Sermon to day?
- T. I was busie in writing letters.
- G. Could you not put off your business. 5
- T. The carrier was in hast.
- G. But our master teacheth us

Hæc habetur in libello moralium sententiarum.

Quod merito pateris, patienter ferre memento.

Sed quid si pœna sit injûsta?

Ea quoque patiênda est nihilominus.

Cujus causa?

Propter Jesum Christum, qui mortem injustissimam, eamque acerbissimam, tulit pro peccâis nostris.

Utinam id nobis in mentem veniret quôties âliquod patimur.

Præceptor id nos sæpe monet, quôties occurrît occasio. Sed surdis narratur fâbula, ut est in proverbio.

Ergò demus ôperam ut simus posthac diligentiores. Ità faxit Deus.

Col. 18. Grandinus,
 Thomas.

Cur non intersuisti hodiernæ concióni?

Occupatus eram in scribendis literis.

Non pòteras diffèrre negotium?

Urgébat tabellarii festinatio.

Atqui præceptor docet nos
 that

- that all things must be
omitted for Gods ser-
vice.
- T. He teacheth us so indeed
and I make no doubt of
it; but we are never so
perfect, but we often neg-
lect God for these earthly
things.
- G. That is naught.
- T. Indeed stark naught; but
we are always but men.
unless God change us by
his Spirit.
- G. But (I pray you) tell me
was it a throng'd audi-
toꝝ?
- T. Not very throng'd, as it
uses to be.
- G. How was that?
- T. Do you not know that the
people are busie now in
their grape gathering?
- G. I know it: but cannot men
bestow one hour in Gods
service?
- T. It is not for me to give you
an account of this matter.
I only say this:
*When his fault checks him, 'tis
the teachers shame.*
- G. O strange! how you have
hit me home.
Farewell, I will not speak
a word more.
- T. Be wiser then another
time.
- omnia postponenda esse Dei
negotiiis.
- Docet quidem: neque, id
mihi dubium est; sed nun-
quam sumus adeo perfecti
quin sæpe Deum terrénis
istis postponamus.
- Istud malum est.
Pessimum verò; sed semper
homines sumus, nisi Deus
nos spiritu suo immutave-
rit.
- Sed dic (quæso) fuissetne fre-
quens auditorium.
- Non admodum, pro more so-
lito.
- Unde fit istud?
- Ignoras populum nunc esse
occupatum in vindemiis?
- Non ignoro, sed non possunt
homines divinis rebus uni-
cam horam impendere?
- De hoc non est meum tibi
reddere rationem.
- Hoc tantum dico:
*Turpe est doctóri, cum culpa re-
darguit ipsum.*
- Papæ! quantum colaphum im-
pegisti mihi.
- Vale: verbum non amplius ad-
dam.
- Esto alias prudentior.

Col. 19. *Molinæus,*
*Cararius.*Col. 19. *Molinæus,*
*Cararius.*M. You are to go away then
to morrow (as I hear.)C. To morrow, If God give
leave.

M. What now! why so soon?

C. My father is urgent upon
me.M. Nay, you are urgent upon
your father.C. Do you think so: how can
I urge my father?M. By continual sending of let-
ters.C. I only writ once, that the
breaking-up-time was
near.M. When did you send your
letter?

C. The last week.

M. On what day?

C. On Friday.

M. What will you do at home?

C. The vintage is nigh, and
other fruits must be ga-
thered in the mean time.M. You might tarry till the
breaking-up-day.C. I do not know when it will
be.M. I hope it will be at the next
week's end.C. But that is not in our
power to determine.M. No, nor in the masters in-
deed.Tu igitur cras (ut audio)
discessurus es.

Cras, si Dominus permiserit.

5 Eho! cur tam citò?

Urget me pater.

Imò tu urges patrem.

10 Itane tibi videtur? quomodo
patrem urgere possum?

Assiduâ missione literarum.

15 Tantùm semel scripsi, instare
vacationem scholasticam.

Quando misisti literas?

Hebdomade superiori.

20 Quo die?

Veneris.

Quid facies domi?

25 Instat vindemia, interim
colligendi sunt fructus ar-
borum.Póteras expectare dimissionis
diem.

Nescio quando sit futurus.

30 Spero fore ad finem proximæ
hebdomadis.Sed istud non est in nostro situm
arbitrio.

Nec in præceptoris quidem.

35

Whose

C. Whose then ?

M. Only Gods, who guideth mens purposes by his own appointment.

C. But Satan seems sometimes 40 to sway them.

M. As far as God gives him leave. But let us leave these things to wiser men.

C. That is more safe : For the Proverb doth admonish, that the Show-maker should not meddle beyond his last.

M. We have oft-times heard that of the master.

C. He hath also taught us more than once that saying of St. Paul, be not high-minded, but fear. 55

M. He hath that also often in his mouth. Do not meddle with things beyond your reach.

C. But do you not hear it ring for the Supper ?

M. The sound of the bell is yet in my ears.

C. Let us go into the hall, that we be not away from prayers. 65

M. I will come and take my leave of you to morrow before you go. 70

Cuius igitur ?

Solius Dei, qui hominum consilia suo nutu gubernat.

Atqui Satan videtur interdum gubernare.

Quantum Deus ipsi permittit. Sed ista sapientioribus relinquamus.

45 Tutius est : monet enim proverbium, Ne sutor ultra crepidam.

50 Sæpe istud ex præceptore audivimus.

Idem quoque, non semel docuit nos illam Pauli sententiam, Noli altum sapere, sed time.

Illud etiam frequenter habet in ore, Altiora ne quæsieris.

60 Sed audin'tu ad cœnam signum dari ?

Adbuc pulsat aures meas tintinnabulum.

65 Eamus in aulam, ne desimus precatióni.

Cras ante discessum te salutabo.

Col. 20. Petrinus,
Croteranus.

- P. In what kind of sport have you exercised your self to day?
- C. For wal-nuts.
- P. Have you won anything?
- C. Nay, I have lost.
- P. You had had fortune then.
- C. I know not what fortune; only I know it hath befallen through my default, but so as God would have it.
- P. Why would God have it so?
- C. That I may learn hereby to bear more grievous things, when they befall me!
- P. As if God regarded Childrens play.
- C. He doth regard it indeed; moreover nothing comes to pass in the world without Gods providence.
- P. Are you grown so wise? who taught you those things?
- C. Have not you your self heard them very often of our Preacher?
- P. It may be I might have heard them, but what should I do? my memory is but weak.

Col. 20. Petrinus,
Croteranus.

Quo ludi genere hodie te exercuisti?

Juglándium.

5 *Ecquid lucri fecisti?*

Imò pérdidi.

Fortuna igitur tibi aversa fuit.

10 *Nescio quæ fortuna; tantum scio, meâ culpâ id accidisse, sed irâ volente Deo.*

Cur Deus id voluit?

15 *Ut hinc discam ferre graviôra, quum acciderint.*

20 *Quasi verò Deus lusiones puerorum curet.*

Curat profectò; quin etiam nihil fit in rerum natura sine divina providentia.

25 *Siccine Philosopharis? quisnam te ista docuit?*

30 *Non tute audivisti toties ex concionatore nostro?*

Fieri potest ut audierim, sed quid agam? Fluxa est mihi memoria.

35

That

C. That is, because you do not exercise it.

P. How is it to be exercised?

C. First by diligent attention that is, by diligently 40 minding what things we have heard or read; and then by often repeating the same, and lastly, by teaching others what we 45 have learned.

P. Those things are often prest upon us by the master: but (wo is me!) how 50 *carelessly negligent am I?*

C. So we are all, unless the Spirit of God quicken us.

P. What shall I do then?

C. Awake, my *Petrinus*; make 55 towards God with all thy heart and with all thy strength, pray unto him continually and devoutly: be vigilant; *shun them* 60 *that are naught, keep company with them that are good*, and make them familiar to you by your courteous behaviour.

P. *What shall I get by it at the last?* 65

C. Do you ask? if you use your self to this kind of carriage, the Lord God will in 70 his goodness have mercy upon you, and you shall perceive your mind to be altered in a short time.

Nimirum, quia illam non exéces.

Quómodo exercénda est?

Primùm diligéti attentióne, hoc est, diligéter adverténdo ea quæ audívimus, aut légimus; deínde, eídem sæpe repeténdo; dénique, docéndo álios ea quæ didícimus.

Ista nobis sæpiùs inculcántur à præceptóre: sed (me miserum!) *quam supina est hæc mea negligentia!*

Sic sumus omnes, nisi Spíritus ille Dei nos éxcitet.

Quid igitur fáciam?

Expergíscere, mi Petrine, toto ánimo totisque víribus ad Deum aspira, illum assidue & pro afféctu precare; vigilans esto; *pravos fúgito, versáre cum bonis*, rum móribus facíllimis éfice ut eos tibi familiáres reddas.

Quid tandem cónsequar?

Si te istis móribus assuéveris, Dóminus Deus suâ elemeéntiá tui miserébitur, brevique ánimum tuum immutátum senties.

P. O what a seasonable meeting hath this been to me? 75

I intreat thee, *Croteranus*, that we may talk oftner together.

C. There shall be no failing on my part, as oft as we are both at leisure. 80

P. I thank you heartily.

C. You have no reason to thank me.

Let us get us into the School. 85

Col. 21. *Giles, Massu-
erius.*

Æ. Why did you scatter pease up and down here?

M. When?

Æ. After dinner.

M. I did it for my minds sake. 5

Æ. But whence had you those pease?

M. I took them out of a *Trey*, where they were laid up, that they might be sodden to morrow.

Æ. Ought you to do evil for your minds sake?

M. I did not think that was any harm. 15

Æ. Not to be any harm to tread bread under your feet?

M. I would be loth to do that. 20

Æ. Why would you be loth?

O quàm opportunus hic mihi congressus fuit?

Obsecro te, mi *Croterane*, ut sæpius colloquámur.

Per me non stabit, quóties utrique licébit per ótium.

Grátias ago máximas.

Non est quòd agas.

Recipiamus nos in auditórium.

Col. 21. *Ægidius, Mas-
suérius.*

Cur hic dispergèbas pisa?

Quando?

Post prándium.

Id facièbam *ánimi causa*.

Sed pisa illa unde habúeras?

Accéperam è *conchula*, ubi repósita erant, ut crástino die coqueréntur.

Debuisse *ánimi causâ* malum fácere?

Non putábam id esse malum

Annon esse malum *conculcâre panem pèdibus*?

Isud ego nollem fácere.

Cur nolles?

Y

Be.

- M. Because bread is very necessary for us.
- Æ God hath created both pease themselves, and other things which are eaten for our use. 25
- M. I am not ignorant of that. moreover I am content to eat pease, if they be well sodden and seasoned. 30
- Æ Besides, would you misuse your own things?
- M. No. 35
- Æ Much less ought you to misuse other folks.
- M. I know that well enough.
- Æ Therefore you have not done well. 40
- I confess I have not done well, yet with no ill intention.
- M. Why then did you do it?
- Æ By foolishness set me upon it. 45
- Æ What have you deserved thereupon?
- M. A whipping.
- Æ You say well, but (I suppose) not from your heart. 50
- M. Yes indeed: I pray you, do not complain of me.
- Æ Seeing you confess it of your own accord, I will not complain of you, for the Master hath very often told us that that was his mind. 55
- Quia panis est nobis maxime necessarius.
- Et pisa, & cætera quæ eduntur, Deus in usum nostrum creavit.
- Non ignoro illud; quin etiam, pisces libenter vescor si bene cocta & condita sint.
- Præterea, vellēsne abuti rebus tuis?
- Minime.
- Tantò minùs aliénis debes.
- Isud satis intèllo.
- Ergò non rectè secisti.
- Non rectè, fateor, non tamen animo malo.
- Cur igitur secisti.
- Mea ineptia me ad illud incitavit.
- Quid indè meruisti?
- Plagas.
- Rectè dicis, sed (opinor) non ex animo.
- Imò certe: nè me accuses oro.
- Quandòquidem sponte fatèris, non accusabo: sic enim velle se dixit præceptor sæpissime.

M. What said he ?

Æ That we should complain of
no body to him about
such small matters,
who did but willingly ac- 65
knowledge his fault.

M. Therefore I shall be be-
holden to you Giles, for
that kindness.

Æ I would not have you be be- 70
holden to me for this
matter ; but pray to God
with me, that he would
deliver us from evil.

M. We pray openly in the 75
School every day four or
five times.

Æ What then ?

M. And besides privately, as 80
oft as we go to meat,
as oft as we go to bed,
and as oft as we rise out
of bed.

Æ Are not these things suffi-
cient ?

M. Besides these, our Master 90
doth oft admonish us, that
every one go aside some-
times somewhither into a
private place to pray for
himself: do you not re-
member it ?

Æ I remember it very well: 95
but (as you know) it
seems to be an hard
matter for boys to use
themselves to private
prayer.

M. And yet it would be very

Quid ille dixit ?

Ut de ejusmodi levioribus ne-
minem ad ipsum deferā-
mus qui modò culpam
libens agnoverit.

Istud ergo beneficium tibi debēbo.

70 Nihil velim mihi debēs hoc
nōmine ; sed mecum pre-
cāre Deum, ut à malo nos
liberet.

75 Quotīdie in schola quater
aut quinquies palām pre-
cāmur.

Quid tum ?

Præterea privātīm, quoties ci-
bus sumitur, quoties cūbi-
tum itur, quoties cūbitū
surgitur.

Nōne satis hæc sunt ?

85 Præter illa, sæpe monet Præ-
cēptor, ut interdum pro
se quisque precāndi causā
secedat aliquò in secrē-
tum locum : meministi ?

95 Mēmini probē : sed (ut scis)
difficile videtur esse ut pū-
eri secrētis precibus assue-
scant.

Et tamen paulatim assue-
Y 2 300

	good to use themselves by little and little.		fcere óptimum fúcrit.
M.	God himself will stir us up, and use us to that thing in time.	105	Progréssu témporis Deus ipse noster ad eam rem nos incitábit atque assuefáciét.
Æ.	We are to hope it will be so, if so be that we profit well, both in the reading and the hearing of the Word.	110	Ità fore sperándum est, si tamen in verbi ejus tum lectióne tum auditióne sèdulò proficiámus.
	Col. 22. <i>Varro, Castri- novanus.</i>		Col. 22. <i>Varro, Castri- novanus.</i>
V.	How is it that you came so soon from your Uncles to day, especially seeing there was a feast?		Quid est, quòd hódie tam citò à pátruo redieris, præfèrtim cùm fúerit convívium?
C.	What should I have done there any longer?	5	Quid illic fecíssem diútius?
V.	You should have tarried till the supper, that you might eat of what was left at dinner.	10	Cœnam expectásses, ut éderes de prándii reliquiis.
C.	I had eaten enough at Dinner.		Satis éderam in prándio.
	Besides, my Uncle bad me go along with my master home again, whom I had brought to the feast.	15	Præterea, jussit pátruus ut domum redúcerem præceptórem, quem ego ad convívium dedúxeram.
V.	What did thy Kinsman, thy Uncles son?		Quid trater tuus patruélis?
	Why did he not come back with you to the School?	20	Cur in ludum vobiscum non rédiit?
C.	His mother stayed him for a day or two.		A matre reténtus est in unum aut álterum diem.
V.	Why so?		Quámobrem?
C.	That his cloaths might be mended.	25	Ut illi resarciántur vestimenta.

V. That care belongs to Women. But come on, because we are now at leisure, I pray you, tell me something concerning the Feast. 30

C. What do you desire to know concerning it?

V. First, who were the guests; then, how dainty and sumptuous the feast was. 35

C. These were the prime guests four Pensioners, the Deputy Governour of the City, and other two of very great note, of the company of Aldermen. 40

V. Do you know them?

C. By sight indeed: but I cannot hit upon their names. 45

V. Was there none else?

C. Two of my Uncles near acquaintance. 50

V. How high did our Master sit?

C. I did not mind how high he sat, but he was almost in the middle of the table over against my uncle. 55

V. But where sat you?

C. O you fool, that askest such a question! 60

Should I, mean fellow, sit down with such great men!

It was honour enough to me

Illa est mulierum cura. Sed agé quóniam nunc oriósi sumus narra mihi (quæso) áliquid de convívio.

Quid de illo scire cupis?

Primùm, qui convívæ fúerint; deínde, quàm lautum & opíparum convívium.

Convívæ fúerunt hi præcipui, quátuor Syndici, sub-præfêctus urbis, & álii duo primæ notæ è Senatòrum nùmero.

Nostin'?

De fácie quidem; sed eòrum non téneo nòmina.

Nulline prætèrea?

Duo ex pátrui mei familiáribus.

Quotus accumbébat præcéptor?

Quotus esset non observávi; sed erat in média fere mensa, è contrária parte mei pátrui.

Tu veró?

Hui inépte qui istud rogas!

Egóne homínulus cum tantis viris epulárer?

Satis hoc mihi honoríficam

- that I waited at the table.
- V. Were there no women?
- C. None but my Uncles wife, who sate at the lowest end of the table.
- V. Why sate she so low?
- C. She had a mind so her self, that she might more conveniently rise ever and anon, to keep better order in attendance.
- V. What did her son?
- C. He sate by his mother.
- V. I am satisfied as concerning the guests; now I shall look for something concerning the feast.
- C. You impose upon me a very weighty and hard task, especially considering my memory: but forasmuch as (you say) we have got a little more leisure this afternoon, I will do my best, that I may satisfy your desire in some part.
- V. You shall do me a kindness.
- C. Yet on that condition, that you do me as good a turn, if ever there be occasion.
- V. You have no reason to make any question of this. Begin.
- C. But I will sit in the meantime, because it is a long story.
- 55 fuit, quod ministrarem. Nullane erant mulieres?
- Nullæ præter uxorem patrui, quæ quidem sedebat in mensa extrema.
- 60 Quid item tam remota. Sic voluit ipsa, ut identidem commodius surgeret propter ordinem ministerii.
- 65 Quid filius? Juxta matrem assidebat. Hæbeo de convivis; nunc expectabo de convivio.
- 70 Onus mihi valde magnum imponis ac difficile, maxime propter memoriam: sed quando (ut dixisti) pluculum otii nacti sumus hoc pomeridiano tempore, dabo equidem operam, et aliqua ex parte expleam desiderium tuum.
- 75 Pergratum mihi scietis.
- 80 Eâ tamen lege, ut par parè referas, si quando dabitur occasio.
- 85 De hoc nihil est quod dubites. Incipe.
- 90 At ego interea sedere volo, quia longa est narratio.

V. Let us go under the Gallery, that we may talk the more commodiously in the shadow.

C. Hear me now.

V. Because (as you say) it is a long story, tell me first at what a clock they sat down.

C. Almost at ten.

V. At what a clock did they rise?

C. A little after noon.

V. Did they all sit well?

C. Very well.

V. Now sail to the business.

C. Take the preparatives then.

V. Set them on when you please.

C. First, there were set upon the Table little thin wafers, sweetned after the Bakers fashion with hippocrasis.

V. A very fine beginning indeed and fit to gain their affections.

C. I pray you forbear these interruptions, for fear my memory should be confounded.

V. Hereafter I will not interrupt you, unless there be occasion to ask you something.

C. There followed salt gammons, chitterlings dried in the smoke, sausages, neats-tongues

Eamus sub pērgulam, ut in umbra commodiūs fabulēmur.

105

Audi nunc jam.

Quia (ut ais) longa est narratio, dic mihi primum quotā horā accūbitum est?

110

Ferè decimā.

Quotā resurrectum?

Paulò post meridiem.

115

Sedebāntne omnes commodissime. (de?

Nunc ad rem aggredere.

Accipe igitur mense praeludia. Appone cum voles.

120

Imprimis appōsita sunt tenell'a crustula, mellita, opēra pistōris cum aromatite.

125

Optimum sanè exordium, & ad conciliāndos ánimos aptissimum.

Omite, quāso, istas interpellationes, ne mihi perturbetur memoria.

130

Posthac non interpellābo, nisi si quid opus erit requirere.

135

Sequitur sunt peinae salite, billa insumata, lucanice, lingue bubule sale quoque & fumo indurata.

140

hardned also with salt
and smoak. And these
were to stir up their ap- 145
petite, and to make
them thirsty.

V. As though indeed one could
not become thirsty e-
nough with the heat and 150
scorching of the Sun.

C. Thus skilful feasters use to
do.

V. I am willing to hear these
things, especially seeing 155
you expresse them all in
proper and significant
words.

C. Go on still.

In the same order there
were set amongst hand-
sallets of cabbage, Let-
tices, the gizzards of
Birds fried. Floren-
tines of Treal, and whole 165
yolks of eggs.

And thus much concerning
the preparatives, which
was the first course.

V. Did they not drink any 170
thing in the mean time?

C. A question not besitting
a man.

For who would spare wine
here?

Scarce three, and the lu-
stiest amongst us, were
enough to fill drink.

But I will treat of Drinks
afterwards; let me dis- 180
patch the Meats.

atque hæc ad excitandam
appetentiam, & sitim ac-
endandam.

Quasi verò non satis acueretur
solis æstu & fervore.

Sic docti solent facere con-
vivatores.

Isthæc audio libenter, præ-
sertim cum exprimas om-
nia propriis & significan-
tibus verbis.

Perge porrò.

Eodem ordine interpositæ
sunt acetaria è lactuca
capitatis, avium intestina
frixæ, minutalia ex vitulina
cum ovorum vitellis integræ.

Et hæc hæctenus de prælu-
diis, qui primus missus fuit.

Nihil interim bibitum est?

Indigna homini questio.

Quis enim vino hic parce-
ret?

Vix tres & quidem strenu-
issimi, fundendis potibus
sufficiebamus.

Sed de potibus agam posté-
rius: sine me cibos expe-
dire.

Well

- Well I give you leave.
 C. These were for the most part
 in the second course;
 pies, chickens, boiled 185
 with lettuce, beef, mut-
 ton, veal, pork fresh and
 powdered, fresh pottage
 daintily seasoned with 190
 the yolks of eggs, saffron and verjuice, and
 some broths made of
 herbs.
 V. Here I imagine they talk'd
 more than they ate, be- 195
 cause indeed the roast-
 meats were expected.
 C. They had scarcely touch'd
 the table, when we were
 bidden to take them a- 200
 way.
 I come therefore to the third
 course, in which these
 roast-meats were served
 up, chickens, young 205
 pigeons, fat gollings
 and pigs, likewise rab-
 bits, shoulders of mut-
 ton, and last of all, The-
 nison Pasties of two 210
 sorts.
 V. What else?
 C. What? ho! (I had almost
 forgot it) there were a
 couple of partridges set 215
 amongst them with a le-
 veret, green beans fry-
 ed, and pease sodden in
 the shells.
 V. Was there no fish?

Agè, fino.

*In secundo missu hæc ferè se-
 erunt; artocreae, pulli gal-
 linacei elixi cum lactucis,
 búbula, vervecina, vitu-
 lina, suilla recens & salsa,
 jus carniū ovórum vitél-
 lis, croco. & omphácio sua-
 vissimè conditum, áliquot
 item júscula ex oléribus.*

Hic plus opinor fabulárum
 quàm esum fuisse, quia sci-
 licet assa expectabántur.

Vix mensam attigerant,
 quum illa tollere jussi su-
 mus.

Vénio igitur ad tértium
 missum in quo assa hæc
 fuérunt expósta, pulli
 gallinácei, pulli collumbini,
 anserculi ástiles, & fuculi,
 item cuniculi, armi verve-
 cini, postremo serina duó-
 rum génerum ópere pistório
 incrustata.

Quid præterea?

Quid? hem! (pene præ-
 termisi) duæ perdices in-
 terjéctæ, cum lupúsculo,
 fabæ virides frixæ, & pisa
 cocta cum siliquis.

220 Nihilne piscium?

You

V. You put me in mind in a good time.

There was a **huge Trout**, which was cut into four parts besides the tail; also a **great Pike quartered** after the same manner. 225

I forbear to speak of the small fishes, and them that were of a mean size: which were partly boiled, partly broiled or fried, as also **fresh-water creatures**, all in a great abundance. But these things were rather for ostentation than necessity; for there was nothing almost tasted of them. 230

C. You seem to have omitted one thing. 240

V. What is that?

C. Had none any **saucers to dip in?**

V. Yes, **dainty saucers** to dip in were fitted almost to every mess, which the cook had **neatly contrived** with admirable skill. 245

C. Nor were there wanting **sauces** in oyl and vinegar, limons, **pickled Olives** with their **pickle**, rose-vinegar, and **green sauce**. 250

V. O how many and how great provocations to gluttony!

In tempore admones.

Erat *trutta ingens*, quæ divisâ fûerat in partes quatuor, præter caudam; prægrandis item *lucius* ad eundem modum *quadripartitus*.

Taceo minútos pisces & mediocres, partim elixos, partim assos aut frixos, item *cancros fluviatiles*, magno ómnia número. Sed hæc magis ad ostentationem quàm ad necessitatem; de iis enim ferè nihil gustatum est.

Unum mihi vidéris prætermisisse.

Quid illud est?

Nulline erant *intinctus*?

Imò, singulis propemodum *féculis* addita erant *scitissimi saporis embámmata*, quæ coquus ipse miro artificio *concinnáverat*.

Nec verò defuérunt *cappardis* ex óleo & acéto, mala citrea, *Olivæ conditivæ* cum sua *muria*, acétum rosáceum, *succus oxaliæ*.

O quot & quanta gulæ incitamenta!

C. Say wical, hindrances to
body and mind. 260

V. But, I pray you, what was the
last act of the Comedy?

C. At the last when no body
eat their fish and flesh, my
Uncle bade the banquet-
ing dishes to be let on
the table, amongst which
these are the chief. 265

Very fat new cheese, and
likewise old of many
sorts, tarts, pan-cakes,
rice boyled in milk and
well sugared, early-
ripe peaches, figgs
cherries, raisins, dates
junkets to be eaten to
bedward, conserves of
many kinds and others,
which I do not now re-
member. 270

To conclude, there was
such an abundance of
all sorts of meats, that
the table it self could
scarce hold them. 285

What do you ask? the
round trenchers and
little square trenchers
were changed three or
four times. 290

We carried back the gross
and coarser meats for
the most part whole into
the Kitchen; so few laid
a finger on them, for the
store of more delicacies. 295

V. What doth such an abun-

Adde etiam, corporis & ani-
mi impedimenta.

Sed quis, quæso, fuit ultimus
actus fabulæ?

Tandem, cum jam nec car-
nes nec pisces ullus éde-
rer, jubet patruus appóni
bellária, in quibus hæc
fuérunt præcipua.

Cæsus recens pinguis-
simus, item-
que vetus mûltiplex, scri-
blita, placéntula, oryza in
lacte cocta & bene saccha-
rata, persica præcocia, ficus,
cerasa, uvæ passæ, caryotæ,
tragemata serotina, salgama
multorum gênerum, &
alia, quæ nunc mihi non
occurrunt.

Tanta dénique fuit omnium
esculentorum affluentia ut
mensa ipsa vix sustineret.

Quid quæris? quater aut
quínquies mutati sunt or-
bes & quadrulæ.

Cibos crassos & duriôres mag-
na ex parte integros in cu-
linam referebâmus; adeò
pauci attigérunt, propter
delicatiôrum cópiam.

Quid confert tanta cibari-
dane

- dance and variety of meat do good.
- C. To overcharge the stomach, 300 and breed very many diseases.
- But what should one do?
- Thus folk live now a days for the most part. 305
- V. They that feast such great persons seem to strive for abundance, preparation, pomp, and delicateness. 310
- C. And yet (as I hear) amongst the laws of this City, there are some against too much sumptuousness. 315
- V. Laws are silent at feasts, that by the way we may wrest something out of Tully to our purpose.
- C. Do you think that all guests are taken with that extraordinary excess of expences? 320
- V. I do not think it, unless (perhaps) they be gulliguts, or riotous persons, or such belly-gods (as I may say) as Apicius was. 325
- But what is the reason?
- C. Do you ask? 330
- Not only the folly, but also the madness of them that make feasts.
- V. The most of men are sick of that disease; 335
- orum abundantia & diversitas?
- Ad gravandum stomachum, & morbos complures generandos.
- Sed quid agas? Sic fere hoc tempore vivitur.
- Qui talibus viris convivia faciunt, certare videntur de copiâ, de apparatu, de splendore & lauitiâ.
- Et tamen extant inter hujus civitatis leges quædam (ut audiui) sumptuariæ.
- Silent leges inter convivia, ut obiter è Cicerone detorqueamus aliquid.
- An putas omnes convivas illâ sumptuum immanitate delectari?
- Non puto, nisi fortè sint livores, aut asoti, aut Apiciâni (ut ità dicam) ventricole.
- Ceterum quid est in causâ? Rogas?
- Convivorum non modò stultitia, sed etiam insânia.
- Maxima pars hominum morbo jactatur eodem;

As *Horace* saith.

C. But let us forbear this judging others, according to the Proverb, *Let not the Shoe-maker,* &c.

V. Let us return then to our purpose.

What wine was served to the table?

C. If you enquire concerning the colour; there was white, dark-red, (i.e. *Alliant*) yellowish, blood-red, and sundry sorts of wine of several colours.

If concerning their goodness, they were all for the most part *very rich*; but they chiefly commended that sort of wine out of Burgundy, which is commonly called *Arbois* wine or *Malmsey*.

V. Whence was this fetch'd!

C. Out of my uncles winecellar.

V. Hath he much of this same sort?

C. Two hogshheads of *Claret* wine, and two of most pure *white-wine*.

V. How ended the dinner?

C. When my Uncle saw the guests almost weary with eating and drinking, and talking; he commanded wine to be filled for every one, and invited all to the drinking of the last health.

Ut ait *Horatius*.

Sed nos hanc censuram omitteremus, juxta proverbium, *Ne sutor,* &c.

Redeamus igitur ad propositum.

Quale vinum appositum est?

Si de colore quæris; album, nigrum, fulvum, sanguineum, deque singulis coloribus vina multiplicia.

Si de bonitate; omnia ferè generosissima: sed imprimis commendabant illud vini genus ex Burgundiâ, quod vulgò vocatur *Arboisium*.

Unde hoc petebatur?

E patrui cellâ vinariâ.

Habétne multum ejusmodi.

Duos cados *vini Helvoti*, duos item *albi limpidissimi*.

Quis fuit prandii exitus?

Ubi videt patruus convivas omnes pene defessos edendo, bibendo, colloquendo; tunc vinum insundi jubet singulis, & omnes ad extremum potum invitat.

Here

Hereupon all things are orderly taken away.

Woad fine linnen towels are spread upon the tables; sweet water is given them to wash their hands withal lightly; I and my uncles son, as we used to do, say grace; and my uncle with a loud voice thanks all the company.

At the last, he that was the uppermost Pensionary, in the name of the guests, gave publick thanks to the master of the feast, in a pretty handsome speech; and withal chid him because he had feasted them with such stately provision.

Nay, (saith my uncle) I pray you pardon me, because I have not entertained you sufficiently according to your worth.

When they had said thus they all rose from the table: a great many having taken their leave, presently went away; the rest tarried standing and talking in the Hall.

V. What did you in the meantime that had waited at the table?

C. We got us into the Kitchen

Hinc ordine tolluntur omnia.

Insternuntur mensis latiora mantilia ex lino tenuissimo; datur aqua odorifera manibus leviter abluendis; ego & patruelis, de more, Deo gratias agimus; ipse vero patruus clara voce gratias agit universo coetui.

Tandem primus Syndicus, convivarum nomine, satis accurato sermone, publicas agit gratias convivatōri; simul objurgat eum, quod tam munifico & sumptuoso apparatu convivatus fuerit.

Imò (inquit patruus) mihi quæso ignoscite, quod vos pro dignitate non satis amplius tractaverim.

His dictis surgunt è mensa universi: magna pars vale dicto statim discedit; cæteri manent stantes & colloquētes in aula.

Quid vos interea qui ministraverātis ad mensam?

In culinam ad prandium

to dinner, and there we
mademuch of our selves
at our own leisure, and as
we listd our selves.

420

V. Where was the master in
the mean time?

C. My uncle had called him
aside to speak to him.

V. I think it was, that he might
commend you and his
Don to be better taken
notice of.

C. That is very likely.

V. Do you not know what was
the occasion of such a
great feast?

430

C. What concerns it to me to
know?

V. It concerns me then so much
the less.

435

C. **You make a good collecti-**
on, and so I expected.

V. But I am no Logician.

C. You have natural Logick.

340

V. Country folks have the same
too.

C. But come on, tell me in good
earnest, have not I en-
tertained you gallant-
ly?

445

V. I was never at such a feast
in all my life.

C. I am glad your appetite is so
well satisfied.

450

V. I thank God, who hath given
us such a pleasant time of
leisure.

nos recepimus, corpus il-
lic otiosè & ex animi sen-
tentiâ curavimus.

Ubi erat interim præceptor.

Pâtruus illum seorsum voca-
rat ad allóquium.

Credo, ut te & filium suum
de meliøre nota commendâret.

Istud est verisimile.

Nescis quæ fúerit causa tanti
convívii?

Quid meâ scire refert.

Tantò minùs igitur meâ.

Recte colligis, & sic expecta-
bam.

Atqui non sum dialécticus.

Tibi est naturalis dialéctica.

Eándem habent & rústici.

Sed agè, dic mihi seriò, non
ego te *trastávi magnífice?*

Tali convívio nunquam in-
terfúeram.

Gaudeo stómacho tuo satis
esse factum.

Est Deo grátia, qui dedit
nobis ótium tam jucún-
dum.

C. Let us rise now at last, for I
hear the boys are going
from their play.

Col. 23. *Pastorculus,*
Pasatus.

1. Who sittest under the Mul-
berry-tree.

Art thou alone so full of jol-
lity?

2. O Pastorellus, God gave me this

That mighty God, who for man's
life and pleasure

Made all, who gives food to
each living thing;

Who sea, and land, and heaven
is covering

Hath fram'd; the great Crea-
tor whom we call.

Pa Forbear these songs, I have for-
gotten all.

My mind is somewhere else, I
would contest

P. Fain for my drinking. Yet you
may come rest

With me under this shade; for
(as you see)

Here's room enough to hold both
you and me.

Pa Let us let verses alone then,
and betake us to our
drinking.

P. There shall be no stop in
me; let us examine our
satchels; come on, open
yours.

Pa Stay a little while; tell

Surgamus tandem, nam au-
dio pueros à lusu discède-
re.

Col. 23. *Pastorculus,*
Pasatus.

Tityre qui patule resides sub
tegmine mori.

Tunc hic solus eris tam letus,
tamque sapius?

5 O Meibœe, Deus nobis hæc
otia fecit;

Ille Deus magnus qui nostrum
fecit in usum

10 Omnia, dans propriam cunctis
animalibus escam;

Qui mare, qui terras, & quod
tegit omnia cælum

Condidit; ille opifex rerum qui
summus habetur.

15 Carmina mitte loqui nunc me
liquere Camœnæ.

Est mihi mens alibi, cupio cer-
tare merenda.

20 Sed tamen hæc mecum poteris
residere suo umora;

Namque hic (ut cernis) locus
est satis amplius utrique.

25 Mitramus ergò versiculos, &
ad merendas nostras con-
feramus.

Per me non stabit; scrutemur
peras; agè, explica tuum.

30

Expècta pariter; dic mihi

dic

- me first, what have you
for your drinking?
- P. Bread.
- P. As if indeed a drinking used
to be without bread.
- P. Poor folks have not
always so much as
bread.
- Pa. You put me in mind in good
time: we must put our
scraps into their Alms-
basket.
- P. What if there shall be no
scraps?
- Pa. At the least there will be
some bread left, and this
will be enough.
- But tell me without any
more ado, have you any
meat?
- P. What do you make any que-
stion? my mother would
not send me to school
without some meat.
- Pa. Tell me then what is it.
- P. Guess.
- Pa. I am no Prophet, nor
would I spend this drink-
ing time in trifles.
- P. At the least you shall try
how you can guess;
concerning which thing
we have heard something
already in Rhetorick.
- Pa. It is either cheese or flesh-
meat that was left at Din-
ner.
- P. Neither.
- mihi prius, quid habes in
merendam?
- 35 Panem.
- Quasi vero sine pane me-
renda esse soleat.
- Ne panem quidem pauperes sem-
per habent.
- 40 In tempore admones: po-
nenda erant reliquiae no-
strae in eorum corbulam.
- 45 Quid si reliquiarum nihil
fuerit?
- Saltem restabit panis, & hoc
satis erit.
- 50 Sed dic tandem, nunquid habes
obsonii?
- Etiam dubitas? mater mea
nunquam committeret, ut
me in scholam mitteret
sine aliquo opsonio.
- 55 Dic ergo, quid est?
- Divina.
- Non sum vates, nec velim
hanc merenda horam in
nugis terere.
- 60 Saltem periculum facies, quam
vales conjecturis; qua de
re jam aliquid in Rhetó-
ricis audivimus.
- 65 Aut caseus aut caro est resi-
dua ex prandio.
- 70 Neutrum.

- Pa I pray thee tell me, that we
may fraine our selves
to our work.
- P. That I may torment you no
longer, they be early
pears.
- Pa Say you so? it is a nobelty;
I saw none yet this year.
- P. See you them now.
- Pa How ripe are they?
- P. Why did you not say too,
how good?
- Pa But I have not tasted them
yet.
- P. You have given me a
rusty rip. Take and tast.
- Pa O strange! how mellow
they be! how good and
juicy!
- P. Ought we not justly to give
thanks to our God, so
bountiful a Father, who
bestows upon us, that do
not deserve it, so many and
so several good thing?
- Pa He that doth it not, is indeed
most ingrateful.
- P. Come on, let us eat his good
things with joy and
thanksgiving.
- Pa I am hungry already a good
while ago.
- P. But have you no meat?
- Pa See a thick piece of old
Cheese.
- P. Let us first eat our pears, and
we will close our stomachs
with Cheese.
- Pa Let us make haste, lest the
- Dic fodes, ut accingamus nos
operi.
- Nè te diùtius tórqueam,
sunt pyra præcòia.
- Ain' tu? res nova; nondum
hoc anno videram.
- Vide nunc.
- Quàm matura sunt?
- Cur non addis etiam, quàm
bona?
- Sed nondum gustavi.
- Satis acute me reprehendis.
Accipe & gusta.
- Papæ! quàm mitia! quàm
boni succi!
- Nónne mèritò máximas
grátias ágere debémus
nostro tam benigno Patri,
qui nobis indignis tot bona
tamque vária largitur?
- Qui non facit, is profectò est
ingratissimus.
- Agendum, vescámur bonis,
eius cum gáudio & gra-
tiarum actiòne.
- Jamdúdum esúrio.
- (nium?)
Sed tu nullum habes opso-
Vide frustum crassum vetúlli
casei.
- Edámus primùm pyra, caseo
claudémus stómachum.
- Sed maturémus ne (for-
time

	time perhaps prebent us.	110	<i>te hora nos opprimat.</i>
P.	I see neither of us loyter ; certainly as for me, I can eat no faster.		<i>Neutrum cessare video ; cer- té quod ad me pertinet, non queo comesse citius.</i>
Pa.	But do not eat so greedily like a swine. (all.) Are you not ashamed at	115	<i>Ne tamen ita devores porcorum more. Ecquid pudet ?</i>
P.	Because you said we must make haste.		<i>Quia dicebas esse festinán- dum.</i>
Pa.	I said, let us make good speed, but not, let us make more haste than good speed.	120	<i>Maturémus dixeram, non au- tem, festinémus.</i>
P.	I make no such scrupulous a difference betwixt these Verbs.	125	<i>Ego non ádeò scrupulose in- ter hæc verba discrimen facio.</i>
Pa.	Yet the Master will have us speak properly, as far as our capacity will teach : for by speaking well we learn also to write well.	130	<i>Vult tamen præceptor, ut pro- priè loquámur, quantum per ingénii captum licebit : nam bene loquendo, bene étiam scri- bere condiscimus.</i>
P.	And on the other side, by writing carefully we teach our selves to speak rightly.	135	<i>Contra diligenter scribendo, consequémur étiam rectè lo- qui.</i>
Pa.	These two are joyned one to another.		<i>Hæc duo inter se conjuncta sunt.</i>
P.	But do you hear ? let us eat leisurely, (I say) for we have time enough.	140	<i>Sed heus, otiose (inquam) edámus ; satis habémus témporis.</i>
	Is not this whole hour free for our drinking ?		<i>Nónne tota hæc hora ad meréndam libera est ?</i>
Pa.	Truly it is free to day ; but nevertheless let us give over, lest our bread fail us ; and there be nothing left for the poor.	145	<i>Hódie quidem libera est ; sed tamen desinámus, ne panis deficiat nos, & ni- hil réliqui fiat paupéribus.</i>

- P. Let us go to the Well then
that we may **drink** a little. 155
- Pa Fie, you always abuse the
propriety of the words :
that is, to **soak it in**, not
to **drink**. 160
- P. I thank you that you do not
spare me.
I got those faults by bad
teaching at the first.
- Pa *Quintilian* then said very 165
truly; *Those things stick most
closely which are worst.*
- P. Do you remember it ?
- Pa I remember it; but in the 170
mean time help me, that
we may **draw water**
out of the well.
- P. Put more strength to it,
you let me take all the 175
pains.
- Pa You will drink so much the
more pleasantly.
- P. We have **drunk** enough,
let us go into the Hall 180
that we may not be away
at prayers and thanksgiv-
ing.
- Pa Do you go before, whilst I
go thither to make water. 185

Eamus ergo ad puteum ut
aliquantum potemus.

Hem verborum proprietate
semper abuteris? istud
bibere est, non potare.

Quod mihi non parcas ha-
beo sane gratiam.

Ex pravâ institutione hæc
vitia contraxi.

165 Verissimè igitur *Quintilianus*
dixit; *Hæc ipsa magis per-
tinaciter hærent quæ detri-
riora sunt.*

Meministi?

170 Mèmini, sed interim juva me;
ut hauriamus aquam è puteo.

*Enitere validius, nimium me
laborare sinis.*

175

Tantò bibes jucundius:

*Bibitum satis est: recipiamus
nos in aulam, nè precari-
oni desimus & actioni
gratiarum.*

180

Tu præcede, dum urinam
illuc eo redditum.

185

Col. 24. *Leonard, Pollio.*

Col. 24. *Leonardus, Pollio.*

L. I wonder greatly at your ne-
gligence.

P. In what thing I pray you ?

L. Because you look to your
self no better.

Demiror tuam negligentiam.

Quâ in re tandem ?

Quod te non curas diligen-
tius.

5

Per-

P. Perhaps I look to my self too much.

I eat, and drink, and sleep sufficiently; such is Gods goodness towards me: besides. **I comb my hair,** **I wash my hands,** face, teeth and eyes, and these in the morning especially; moreover, when time serveth, **I recreate my body,** **refresh my mind,** and play with the rest. What would you have more?

L. Let us let those things pass, those are not the things that I blame in you.

P. What then?

L. **Look about your cloaths;** from foot to head, you shall find nothing whole; all things are torn and worn out of order. Truly these things do not become your descent, if at the least you would but **see to get your cloaths mended or repaired some way or other.**

P. You say what you list; but if you had Parents so far off, perhaps you would not be finer.

If I had but money, I would not suffer my self to be so **tattered.**

L. And yet you are not void of negligence. For why do you not ask to borrow somewhere?

Ego verò me curo fortasse nimis.

Satis edo, bibo, dormio; quæ est Dei erga me benignitas: præterea, *pecto capillum, lavo manus, faciem, dentes, oculos.* & hæc manè præcipuè: quin etiam, cùm tempus postulat, *corpus exerceo, relaxo animum,* & ludo cum cæteris. Quid vis amplius?

Mittamus ista; non ea sunt quæ in te reprehendo.

Quid igitur?

Circûspice vestimenta tua; à calce ad verticem, nihil integrum invenies; omnia sunt lacerata & obsoleta. Ista profectò nequâquam vestrum genus decent, si saltem curares vestitum tum sarcinendum, aut quoquo modo inlaurandum.

Lóqueris tu quidem quæ libet; quòd si paréntes habéres tam procul remótos, fortasse non esses elegantior.

Si mihi pecúnia suppeteret, non páterer me usque adeò *pannósum* esse.

Nec ideo ramen cares negligentia. Cur enim non petis aliunde mutuó?

- P. Where should I ask ?
 L. If you cannot elsewhere, yet surely you might of the Master.
- P. What if he should be unwilling to lend me some ?
 L. He denies none of his **T**ablers, if he see they have need.
- P. I know that well enough ; but I am too bashful to go to him to ask him.
 L. Ah! that is a clownish kind of bashfulness.
- P. Yet I had rather be bashful than impudent.
 L. Bashfulness (as one said) is a good sign in a young man ; but a man is every where to be used.
- P. I am of that disposition, that I am ever afraid to offend any man.
 L. I commend your disposition. but (there is reason in roasting of eggs, i. e.) there is a mean in all things.
- For that fear of offending ought to have place in base or ugly things : but here I see no such matter.
- It is an usual thing in the society of men, for one to stand in need of another's help : who then will impute it as a fault to me.
- Unde pèterem ?
 Si non alicunde, certè à præceptore posses.
- Quid si dare nollit ?
- Nèmini dènegat ex discipulis domèlicis, si quidem videt opus esse.
- Id ego non ignoro, sed sum verecundior, quàm ut audeam ex eo pètere.
- Ah ! rùsticus est iste pudor.
- Malo tamen verecundus esse quam impudens.
- Verecundia (ut dixit quidam) est bonum in adolescente signum ; sed ubique adhibenda est mediocritas.
- Ego eo sum ingènia, ut semper vérear offendere quèmpiam.
- Ingénium laudo ; sed est modus in rebus.
- Nam ille offendendi metus habère locum debet in rebus turpibus, aut certe indecoris ; hic verò nihil tale video.
- Est usitatum in hóminum societate, ut alii aliorum opèra indigeant : quis igitur mihi vírio dabit, siquid ab amicis aut com-
- if

- if I ask any thing of my friends, either to lend or borrow? 85 modato petam aut mutuo-
- P. No body will blame you, unless perhaps you will misuse such things. 93 Nemo reprehendet, nisi forte rebus ejusmodi abuti velis.
- L. But (you as far as I know you,) will not misuse them. 93 Tu vero (quantum ego te novi) abuti nolles.
- P. Fie upon that misusing. 95 Apage istum abusum.
- L. What doth hinder you now then that you cannot ask, especially of a man that is very courteous, and (as it doth appear,) loves you very well? 100 Quid ergo jam obstat quò minus petas, præsertim ab homine facillimo, tuique (ut apparet) amantissimo?
- P. Well, I will ask, but by a little Epistle which I will give you to him. 105 Agè, petam, sed per epistolium; quod ut reddas, tibi dabo.
- L. I will give him it truly with all my heart, and I will carefully commend you to him. 110 Reddam profectò libentissimè, tèque illi commendabo diligenter.
- P. Truly I am not a little thankful to you, that you have made so much reckoning of me, as to encourage me to this confidence. 115 Equidem non parvam tibi gratiam habeo, quòd me tanti feceris, ut ad hanc fiduciam hortarere.
- L. Now it remains that you write the Epistle that you spoke of, and let me alone with the rest. 125 Nunc restat ut scribas quod dicis epistolium; reliqua mihi committas.
- P. God speed us well in what we have begun. Bene verrat Deus quod cœpimus.
- L. Make no question but the matter will go well enough. 125 Ne dubites, res prospere succedet.

Col. 25. *Clavellus, Quercetanus.*

- C. You know not what thoughts I have had of late.
- Q. What was that, I pray you? 5
- C. I was minded to put my self into the Colledge.
- Q. What into the Colledge to reside there?
- C. Not that I may reside there as a lodger, but that I may diet with you at the masters table. 10
- Q. I would you spake this from your heart, and as you think. 15
- C. You should know sufficiently, by our mutual acquaintance and friendship, that I do not use to feign or dissemble any thing with you. 20
- Q. I know this very well long since already; but when I heard that word from you, my passion forced me to cry out so hastily, I had so quite forgot my self.
- C. I take your meaning to be no otherwise: but to the purpose. 30
- My father indeed doth not force me, but I see well enough by his counte- 35

Col. 25. *Clavellus, Quercetanus.*

Nescis quid mihi his diebus in mentem venerit.

Quid istuc quæso?

Cogito in gymnásium me recipere.

Quid in gymnásium habitandi causâ?

Non ut inquilinus hábitem, sed ut vobiscum vivam in mensa præceptoris.

Utinam istud ex ánimo ac verè diceres.

Ex nostrâ mutuâ consuetudine atque amicitiâ debères satis intelligere, me nihil apud te neque simulare neque dissimulare solitum.

Planè istud jam pridem intèllico; sed audito ex te isto verbo, me rapuit affectus in eam exclamationem, ita prorsus oblitus eram mei.

Non aliter dictum tuum accipio: sed ad rem.

Pater quidem non cogit me, sed ex vultu & verbis ejus satis vídeo nance

nance and words, that pleaseth him very well.

Q. Truly this is the ditty of the matter. Your father being a very discreet man, knows very well; that ingenious dispositions will not be compelled, but are easily perswaded. And yet I make no question but that is done by the instinct of Gods Spirit: but what think you?

C. I am of that opinion; especially seeing I incline that way on my own accord.

Q. It is a great sign that resolution is from God.

C. I have thought so.

For they that are compelled to that matter by their parents, do commonly seek for shifts, whereby to slip their government.

Q. I (that I may confess ingenuously) have sometimes had experience of that in my self, I mean, before I went into the Colledge.

For what do you think? I heard so many railing reports from those slaves of Satan, both concerning the master, and concerning his discipline, that methought I went rather

id illi placere máximè.

Nempe hoc illud est. Novit pater tuus vir prudentissimus, liberalia ingenia cogi nolle, duci facile. Sed tamen non dubito id fieri divini instinctu nûminis: tu verò quid júdicas?

In eadem sum sententia, præfèrtim cùm ego quoque in eam partem sponte propendeam.

Magnum arguméntum istud esse ex Deo consilium.

Id ego crediderim.

Nam qui ad eam rem coguntur à paréntibus, ferè querunt subterfugia, quibus detrectent impérium.

Ego (ut fátear ingenuè) aliquando id in me sum expertus, antè scilicet quàm ingressus essem.

Quid enim censes? Audièbam ex istis Sátanæ mancipiis tot maledicta tum de præceptóre, tum de disciplinâ, ut mihi vidèrer in cárcerem aut pistrinum ingredi vé-

into

into a Prison or an house 75
of correction, than into a
Colledge.

And if you also had light
on some such *rague*, there
is no question but he 80
would have endeavoured
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you from so good a reso-
lution.

I had not yet disclosed it to 85
any body.

C. What you say to me, is not
to disclose to others.

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overslipped me out of 90
Terence.

C. Now let us go on to the
rest.

Q. What remains, but that you
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cidisses, non dúbium est,
quàm ille manibus pedi-
busque obnixè conárus
esset absterre're te ab isto
tam sancto propósito.

Némimi adhuc palàm séce-
ram.

Quòd mihi dicitis, non est
palàm facere.

Satis scio, sed *mihi istud ex-*
cidit ex Terentio.

Nunc pergámus ad réliqua.

Quíd restat, nisi ut Deum
precēsis, & pergas gnávi-
ter in sententiá? Audies
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Concerning all these (I say) 115

you told me enough at other times, which do all please me very well: yet methinks nothing is more profitable than that constant use of speaking Latin. For what greater benefit is there of our studies? what is more honest? what is more pleasant? especially when one freely blames another without hatred or envy.

Q. What, because they that are overcome in striving about those things are only punished, and they that do overcome have rewards given them. 130

C. Lastly, all your employments do marvelously delight me in the very hearing. 135

Q. How much rather would you say so, if you saw them, if you were by whilst they are done! 140

C. I will be by, if God will.

Q. I wish within these few days 145

C. So I hope indeed: yet I have one scruple left, which you can easily rid me of, if you will.

Q. I will in good earnest, if I can, but in the meantime have a care you do not seek a knot in 150

De his (inquam) omnibus satis multa narrasti mihi alias, quæ quidem valdè placent omnia: mihi tamen nihil videtur utilis quam illa perpétua Latine loquendi exercitatio. Quid enim major est studiorum fructus? quid honestius? quid jucundum magis? præsertim ubi alius alium sine ódio aut invidiâ libère reprehendit.

Quid, quòd victi in earum rerum certamine pudore tantum puniuntur, victores etiam præmio donantur?

Omnes denique vestrae exercitationes, vel auditu ipso me delèctant mirifice.

Quantò magis illud diceres si videris ista, si dum geruntur interesses!

Ego (Deo volente) intèrero.

Unam propèdiem.

Ità spero quidem: unus tamen restat mihi scrupulus quem me facile (si voles) liberabis.

etiam bona fide, si pòtero; sed interim ne nodum in scirpo quaras, ut antea

kul-

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- My father indeed doth not force me, but I see well enough by his countenance 35

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- Quid istuc quæso?
- Cógito in gymnásium me recipere.
- Quid in gymnásium habitandi causâ?
- Non ut inquietus háberem, sed ut vobiscum vivam in mensa præceptoris. 10
- Utinam istud ex ánimo ac verè diceres. 15
- Ex nostrâ mútuâ consuetudine atque amicitia debéres satis intelligere, me nihil apud te neque simulare neque dissimulare solitum. 20
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mus, liberália ingénia cogi
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divíni instinctu núminis:
tu verò quid júdicas?

In eadém sum senténtia, præ-
fértim cùm ego quoque in
eam partem sponte pro-
péndeam.

Magnum argumentum istud
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Id ego crediderim.

Nam qui ad eam rem cogún-
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tam sancto propósito.

Némini adhuc palam séce-
ram.

Quod mihi dicis, non est
palam facere.

Satis scio, sed *mibi istud ex-
cidit* ex Terentio.

Nunc pergámus ad réliqua.

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Q. How much rather would you say so, if you saw them, if you were by whilst they are done!

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130 Quid, quòd victi in earum rerum certamine pudore tantum puniuntur, victores etiam præmio donantur?

135 Omnes denique vestrae exercitationes, vel auditu ipso me delectant mirifice.

140 Quantò magis illud diceres si videris ista, si dum geruntur interesses!

Ego (Deo volente) intèrero. Urinam propèdiem.

145 Ità spero quidem: unus tamen restat mihi scrupulus quem me facile (si voles) liberabis.

Itèram bona fide, si pòtero; sed interim ne nodum in scirpo quaras, ut antea bul-

bulrush, (i. e. that you
make not a scruple ¹⁵⁵
where none is) as we
saw before in Terence.

Come on, what scruple is it
without any more ado?

C. I am not satisfied about ¹⁶⁰
school-government: not
that I would desist from
mine enterprise because
of that; but that I come
more chearfully and more ¹⁶⁵
pleasantly after I have
heard of it.

Q. Unless you were one who (as
I know) do neither think ¹⁷⁰
me an idle-headed fel-
low, nor a liar, I had ra-
ther be silent altogether
in this business, than re-
port to you what I think. ¹⁷⁵

C. Why so I pray you?

Q. Because it is a very hard
thing to make them seem
likely, though they have
been otherwise very true, ¹⁸⁰
seeing the common sort
of people speaks and
thinks the worst they can
concerning them.

C. To what end do they that, ¹⁸⁵
I pray you?

Q. For our government is so
ill reported of amongst
those idiots, through those
wicked peoples lies, that ¹⁹⁰
it is a wonder that any
one is willing to dwell in

vidimus in Terentio.

Age, qui tandem scrupulus
iste est?

*Suspēcta est mihi vestra disci-
plina scholastica: non quòd
velim incēpto desistere,
sed ut alacrius vēniam &
jucundius ubi eā de re au-
diero.*

Nisi tu esses qui ut (ego
novi) me nec *vanum*, nec
mendācem existimas, é-
quidem malletm de hoc
omnino tacere, quàm ea
tibi relerre quæ sentio.

Quid ità tandem?

Quia difficile est ea verifi-
milia facere, quanquam
alioquin verissima, cum de
his *vulgus hominum* pessima
quæque dicat & judicet.

Quorsum, quæso?

Nam improbōrum mendā-
ciis adeo male audit no-
stra disciplina inter istos
idiōtas, ut mirum sit unum
aliquem habitare in
scholā nostrā velle, tam-
our

our school, though (such is the work of God) the worse we are spoken of, the more come to us.

195

C. You need not make such a long preface; tell me every thing plainly, be not afraid, you shall not affright me.

200

I all things apprehend, and well advise aforehand

Q. Mind then, and I will tell you as briefly as may be, whatsoever shall seem to be any thing worth.

205

And first, I would have you perswade your self, that our master is much more kind to us than he makes open shew in the school.

210

For he behaves himself as familiarly amongst us, as a discreet father uses to do amongst his children.

215

You will say then, why is he so severe openly?

I answer because (as I heard him, when he one time told one of his acquaintance) such a company of scholars, and of such several dispositions, can neither be kept in, nor held to their duty, without such severity.

220

225

For every one would live after his own fashion, every one would live as himself thought good.

230

etsi (quod est opus Dei) quò pejus audimus, eò plures ad nos convèniunt.

Nihil opus est tam longa insinuatione; dic mihi planè omnia, nè timéas, non me absterrébis.

Omnia percépi, atque ánimo mecum ante perégì.

Adverte igitur ánimum, dicam brevissime, quicquid alicujus esse moménti vidébìtur.

Imprimis, illud velim persuádeas, præceptórem esse nobis multò humaniorem quàm in scholâ palàm appáret.

Tam enim familiáriter versátur inter nos, quàm prudens pater solet inter líberos.

Cur igitur (ínquies) est palàm tam severus?

Respódeò, quia sine tali severitate (ut ex ipso audívi cùm aliquándò familiári cuidam narraret) tanta turba scholástica, tamque váriis móribus prædita, nec coercéri, nec in officio continéri posset.

Suo enim quisque móre, suo quisque arbitrátu vellet vivere.

More

- C. Moreover, I oft-times wonder with my self, that there is so great reverence, silence and modesty throughout the whole school. 235
- Q. You would wonder much more if ever you had seen country-schools. 24
- C. I have sometimes seen them, and seriously considered them.
- Q. There is more silence in our school of six hundred, than of forty, yea thirty, in those petty schools. 245
- C. But go on I pray you; I am afraid you will prove an *Asian*, (i. e.) a tedious *Orator*. 250
- For now your discourse begins (as it were) to ramble too far. (too. 255)
- Q. But you your self trouble me.
- C. I have said nothing besides the purpose; but now go on with the rest.
- Q. Shall I tell you in short? 260
- This domestical discipline though it seem distastful to a few that are naughty yet it greatly pleaseth them that are good and studious, because of its commodity. 265
- For if things were loosely carried at home, what could we have safe against 270
- Quinétiam. miror ego mecum sæpissimè, tantam esse totâ scholâ reveréntiam, tantum siléntium, tantam dénique modéstiam.
- Multò magis mirarére, si unquam vidísset *scholas paganicas*.
- Vidi aliquândo, atque considerávi diligénter.
- Plus est siléntii in gymnásio nostro sexcentário, quàm quadraginta puerórum, imo triginta, in istis *scholis triviális*.
- Sed perge, quæso; véreor nè sis *Orátor Asiánus*.
- Jam enim incipit orário tua quasi *lóngias aberráre*.
- Atqui étiam interpéllas ipse. Nihil extra propósitum dixi sed nunc proféquare.
- Vis in summa dicam tibi?*
- Disciplína hæc doméstica, licet paucis improbis odiosa videátur, bonis ramen & studiósis propter utilitátem valde placet.
- Nam si domi res esset dissoluta, quid nobis tutum foret contra lascivórum & the

the assaults of saucy and wanton boys? what rest could we have? what quietness of our studies could there be? The government therefore it self is a refuge, and as it were a place of defence to them that truly love learning, just as the haven is to the sea-man in a storm.

Lastly, whosoever amongst us is quietly disposed, and always ready to do well, is most safe from severity of correction.

Nor indeed doth our master that, to hale us to our studies with blows and strokes; but he endeavours rather to bring us by these things especially, by honest and good usage, by good will, courtesie, gentleness of behaviour, benefits, and, to conclude, by the love of virtue and learning.

Whence it comes to pass, that the greatest part of us are so inclined, that we study to obey him from our heart, we take heed of offending him, we love, observe and reverence him as a father.

C. Otherwise you should not do the duty of scholars.

petulántium insúltus? quæ nobis quies? quæ studiórum tranquillitas? Itaque disciplina ipsa veris studiórum amatóribus est perfúgium, & quasi propugnáculum, *non secus ac nautis portus in tempestate.*

Dénique quisquis est inter nos pacíficus, & ad rectè semper agéndum parátus, is est à disciplina tutíssimus.

Nec verò id agit præceptor, ut nos *plagis & verberibus trahat ad literárum stúdia*; sed nos pótiùs indúcere nítitur his máximè rebus, *honéstâ & liberali tractatione, benevoléntiâ, humanitate, facilitáte morum, beneficiis, dénique, virtutis & studiórum amóre.*

Ex quo fit, ut major pars nostrúm sic affécta sit, ut illi ex ánimo parére stúdeat, cum cáveat offéndere, cum tanquam patrénem diligat, oblérvet, revereátur.

Alioqui discipulórum officio non fungerémini.

But

Q. But there are some that deserve always to be beaten, who neither fear God, nor their parents, nor blows, who hate learning (that I may use Horace's words) worse than a dog or a snake, and to such (I say) severe discipline is used sometimes, because indeed necessity compels it.

C. I am satisfied: For now I perceive to what the severity of your discipline tendeth.

Q. To wit, that it may maintain good manners, and correct or expel bad.

C. Truly I am in love with that discipline, I am so far from fearing it.

And now, my Quercetanus. I love thee for that freedom of discourse, whereby you have the more encouraged me.

Q. I humbly thank our heavenly Father, who hath given you a good understanding and a sound judgment.

C. Farewel, and look for me (if God will) the next week.

Again farewel, and commend our desire ever and anon to Christ in your prayers.

I wish you a good night

At sunt quidam verberones, qui nec Deum timent, nec parentes, nec verbera, qui & literarum studia odérunt cane pejus & angue, (ut verbis utar Horatii:) talibus (inquam) sevéra interdum adhibetur disciplina, quia videlicet necessitas cogit.

Sat habeo: nunc enim video quorsum spectat vestrae disciplinæ severitas.

Nimirum, ut mores bonos tueatur, malos autem ut corrigat, aut expellat.

Ego disciplinam istam sane discolor, tantum abest ut reformidem.

Te autem, mi Quercetane, amo equidem de ista loquendi libertate, quâ mihi stimulos acriores addidisti.

Ego verò immortales grâti- as ago patri cœlesti, qui tibi mentem bonam dederit & sincerum iudicium.

Vale igitur, & me (si Dominus permiserit) expecta hic proximâ hebdomade.

Iterum vale, & incéptum nostrum tuis præcibus Christo commenda etiam arque etiam.

Precor tibi noctem quietam

rest, and that you may sleep soundly.

Col. 26. Florentius,
Basilus.

F. What is the matter I see you so sad?

B. Woe is me! I am almost out of my wits, I am smitten with such a fear.

F. What is the matter I say?

B. The Master hath caught us.

F. In what? In Theft?

B. Alas! no such matter.

F. In what then?

B. Private Junketing.

F. An hainous crime indeed!

B. Woe is me! woe is me! what should I do?

F. Alas! do not trouble yourself so much.

B. Who were with you?

F. *Fluvianus* and *Florentis*. O ungracious boys, that made me go thither!

B. Where was that done?

F. In *Fluvian's* Chamber, where I could wish he had not risen out of his Bed to day.

B. How were you catch'd at length?

F. Was not the Chamber door lock'd?

B. Yes, it was, but the Master (as you know) hath the keys of all the Chambers: besides, we thought

eternum, & somnum placidum.

Col. 26. Florentius,
Basilus.

Quid est quod te ita tristem video?

Me miserum! vix sum compos animi, ita sum timore percussus.

Quid (inquam) istud est?

Præceptor nos deprehendit.

Qua in re? in furtione?

Ah! minime gentium.

In quo igitur?

In secreta compotatione.

Indignum facinus!

Heu me miserum! me miserum? quid agam?

Ah! ne te afflictes tantopere.

Qui aderant tecum?

Fluvianus & Florentis. O perditos, qui me illuc impulerunt!

Ubi id factum fuit?

In cubiculo Fluviani, qui utinam hodie è lecto non surrexisset.

Quomodo tandem deprehensi estis?

Non erat obseratum cubiculum?

Imò erat, sed (ut scis) præceptor claves habet omnium conclavium: præterea, putabamus illum

A a he

- he had been gone to a meeting of the brethren to day ; otherwise we would have bolted the door.
- F. Howsoever the matter goes, it fell out as God would have it.
- B. I am verily so persuaded, but commonly we thus use to impute all our matters, whether they be good or bad, to our wisdom or indiscretion.
- F. Upon what occasions have you begun that junketing.
- B. Those two (as you know very well) are no **Tablers**.
- F. What then ?
- B. Some I know not what kind of **Dainties** were brought them from home for their diet ; which I wish they had been lost by the way.
- F. But God would not have it so ; go on.
- B. And because I sometimes teach them at my leisure, they invited me yesterday, after Supper, to that good cheer against to day's breakfast.
- F. It was an unhappy breakfast to thee, but what, was there any wine ?
- B. Yes, there was wine more than needed.
- in convéntum hodiérnum fratrum accessisse aliqui péculum obdidissimus óstio.
- Et cúnque res habet, Deo volente incedit.
- Sic omnino sum persuásus ; sed fere ita solémus nostra ómnia sive bona sive mala, vel prudéntie nostrae attribúere vel imprudéntie.
- Quâ occasione computatió-nem istam occeperátis ?
- Illi duo (quod satis nósti) non sunt convictóres.
- Quid tum ?
- Domo allátæ fuérunt eis ad victum nescio quæ cupiditæ ; quæ útinam in viâ periissent.
- Sed nóluit Deus ; perge.
- Et quia illos intérdum perórium dóceo, heri, post cœnam, ad istas épulas me invitârunt in hodiérnum jentáculum.
- Tibi infáustum jentáculum ; sed quid, eratne vinum ?
- Imò plus satis erat vini.

- | | |
|---|---|
| <p>For they have rundlets of Wine in our Masters cellar.</p> <p>E. What said the Master when he found you feasting so? was he not very angry?</p> <p>B. He was not a jot moved; but smiling, said, I would be one of that good company, if you please.</p> <p>F. O troublesome guest! what did ye?</p> <p>B. We were all astonished and struck dumb. For when he had said this, he presently got him away.</p> <p>F. I see here all are as bad signs as may be.</p> <p>B. Who would not think as much?</p> <p>F. The master must needs have smelt out the business some other way.</p> <p>B. I suspect one, that had bewray'd us.</p> <p>F. Whom do you suspect?</p> <p>B. I will tell you after the end of the business.</p> <p>F. How shall you help this mischief?</p> <p>B. I know not; we are all very blank: although those two that banqueted with me seem not to be troubled at it; for they have an excuse ready.</p> <p>F. What can they alledge, I pray you?</p> | <p>Habent enim vini dolíola in cellâ præceptoris.</p> <p>75 Quid præceptor, ubi vos sic epulantes vidit? annon excánduit gravíssime?</p> <p>80 Nihil prorsus commótus est; sed subrídens, <i>Volo</i> inquit <i>esse de isto symposio</i>, si placet.</p> <p>O moléstum convívam! quid vos?</p> <p>85 <i>Attoniti omnes obmutescimus.</i> Nam eo dicto statim se prorípuit.</p> <p>90 Omnia signa vídeo hic esse péssima. Quis itá non júdicet?</p> <p>Opórtet præceptórem aliunde rem olfecísse.</p> <p>95 Suspéctus est mihi quidam qui nos indicáverat. Quem suspicáris? Dicam tibi post rei éxítum.</p> <p>Quod inveniétis huic malo remédium?</p> <p>Néscio; <i>valde stupémus omnes; tamécti duo illi convivatóres mei nihil vidéntur esse solíciti; habent enim in promptu causam.</i></p> <p>105 Quid tandem cónsári queunt?</p> <p>110</p> |
|---|---|

- B. They will say, we went to breakfast, because we were with our Parents in the morning who brought us Viſtuals yeſterday, when others got their breakfast. 115
- F. That is ſomething indeed; but for all that they will not eſcape ſo. 120
- B. Why not? 125
- F. Becauſe that ſhould have been done openly in the dining room, but not privily in their Chamber. That alſo will aggravate the buſineſs; that they have drawn you (whereas you are a Tabler) to ſurfeit as it it were, which is very diſtaſtful to the Maſter: yet your caſe is far the worſt. 130
- B. Tell me then my *Florentius*, what ſhould I do? 135
- F. Come on, let us deviſe ſome plot betwixt us, by which (if it be poſſible) you may be acquitted. 140
- B. You can expect nothing from me in that kind. 145
- F. For I have neither ſkill to adviſe you, nor any power to help you. But do you (I pray you) ſhew all the wiſe you have to help me quickly. 150
- Iveramus jentatum, inquit, quia mané, cum cæteri jentarent, eramus cum paréntibus, qui heri nobis attulerant aliménta.
- Ilud quidem eſt aliquid; ſed non tamen ſic pœnas evadent.*
- Cur non?
- Quia id fieri débuit in triclinio palám, non autem clanculum in cubículo.
- Illud étiam cauſam gravábit, quòd te (cum ſis victor) quaſi ad crapulandum addúxerint, quod quidem ipſi præceptóri eſt máxime odióſum: tua tamen cauſa eſt longè péſſima.
- Cedo igitur, quid faciám, mi *Florenti*?
- Agè, conſerámus conſilia, quibus (ſi fieri poteſt) abſolváris.
- Nihil eſt quod à me expectes in eo génere.
- Neque enim conſilii locum habeo, neque ullam remedii cópiam. Sed tu (óbſecro) explica vires ingénii tui ad me cito juvándam.

- I** fear my punishment at hand: you see well enough that (unless something hinder) it will be inflicted after Supper. 155
- E.** That will not be done at all. For seeing the fault is not publick, the punishment will not be publick. 160
- B.** Whether it be like to be publickly or privately, it will not be deferred. 165
- F.** You are in the right of it. Recte iudicatis.
- B.** That is the reason why I now come to you to help me; if so be you forsake me, I am quite undone; I shall be most grievously beaten. 170
- F.** You should have gone to God rather, without whom no counsel doth avail, from whom also all help is to be desired and hoped for. 175
- B.** The case is clear enough, and I forgot not to pray before I came to you; but yet it is our most gracious Fathers mind, that we use such helps as he offers us, and as it were puts into our hand. 180
- Wherefore I intreat you, for our nearness of acquaintance sake, that you would assist me with your advice. 190
- Animus pendet mihi: instat pœna: satis vides, ea (nisi quid impediât, post cœnam exigetur.*
- Id nequâquam fiet. Cùm enim crimen publicum non sit, non erit pœna pública.*
- Sive públicè sive privâtim id futurum est, non differetur.*
- Id causæ est quâmobrem nunc ad opem tuam cōsugerim; quòd si me deseris, actum est; dabo pœnas gravissimas.*
- Ad Deum potiùs confugiendum fuit, sine quo nullum valet consilium à quo item salus omnis & petenda & speranda est.*
- Res est manifestâ satis, & ego priùsquàm te adirem non pretermisi precandi officium; sed tamen vult ille Pater clementissimus, ut iis utâmur auxiliis quæ nobis offert ipse, & quasi in manum dat.*
- Quare te oro, per nostram arctissimam necessitudinem, ut consilio tuo nunc mihi succurras.*

Here is no time to loiter or delay ; and therefore bend all your forces, undertake this cause, I beseech you.

F. Because you are so earnest upon me that you seem in a manner to enforce me, I will tell you from my heart and truly what I think.

Do you know your masters disposition ?

B. I know it (I think) in some part.

F. Then you remember that he is very mild, especially to them that he sees submissive, and ingenuously confess their fault ; but he can scarcely find in his heart to pardon them that are stout and stubborn.

B. I have often observed these things.

B. Do you know then what you should do ?

F. I pray you, tell me.

R. Whilst all is yet well with you, I persuade you to go to the man by your self into his study, and to make a speech to this purpose.

See, most courteous master I have offended ; I confess most grievously ; but (you know) it is the

Hic non est cessandi aut tardandi locus ; huc igitur vires tuas intende, hanc causam suscipe, obsecro.

Quandoquidem sic instas, ut vim adferre quodammodo videaris, dicam ex animo & vere quod sentio.

Nosin' præceptoris ingenium ?

Novi (ut opinor) ex parte aliqua.

Ergo memoriâ tenes, nihil esse illo clementius, iis quidem quos videt submittos esse, & culpam ingenuè confiteri ; superbis autem & consumacibus vix aliquid potest ignoscere.

Ego met ista non semel observavi.

Scin' igitur quid facias ?

220 Dic mihi, quæso.

Dum tua res adhuc integra est, tibi suadeo ut hominem solus âdeas in musæum, & orationem habearis in hanc sententiam.

En ego, Præceptor humanissime, graviter peccavi, fæcor : (sed scis) prima est noxa quam ad-

fist

first fault that I have made, for I never did any thing before that seemed to deserve a whipping.

Wherefore most gentle master, you will pardon this first fault) (if it please you) for my former integrity.

But if ever I shall do the like again, I will make no excuse but be content to be punished most severely.

By this or the like speech (I hope) you will overintreat him.

B. O wise and seasonable counsel!

F. Make use of it, if you think good.

It is such truly as I could wish might be given me in such an ill case.

B. But one thing remaineth, about which I am troubled.

F. How now, what remains?

B. I shall not be able to speak so briefly and handsomely in the sight of the master, as you have spoken now.

F. You should not be so solicitous about my words, so you know my meaning.

B. I almost understand it.

F. It is well. Now write it in

miseram, nunquam enim antea quicquam admiseram quod flagris dignum videretur.

235 *Quámobrem, clementissime præceptor, hanc primam culpam (si tibi placet) pristinae integritati meae condonabis.*

240 *Quod si unquam posthac recidero, causam non dico, quin plectar severissime.*

245 *Hac aut simili oratione illum (ut spero) exorabis.*

O consilium prudens & opportunum!

250 *Utere, si tibi videtur.*

Tale certe est quale mihi dari vellem in ejusmodi malo.

255 *Sed unum restat, de quo sum sollicitus.*

Eho quid restat?

260 *Non pótero tam breviter & commodè dicere in conspectu præceptoris, quàm tu nunc dixisti.*

Non debes adeò de verbis meis esse sollicitus, modò teneas sententias.

Propèmodum teneo.

Bene habet. Scribe nunc

Aa 4 a rude

- a rude manner, as you
can : and then let us com-
pare it together : after-
wards you shall get it
carefully without Book
word for word.
- B. There is nothing more safe
and sure than this ; but
what time do you think I
can best go to him ?
- F. As soon as you see him go to
his Library after Dinner,
or perchance go to walk
alone (as he uses to do)
in the Garden, then fol-
low him presently.
- B. What preamble shall I use
then ?
- F. You need no other than
what we all are wont to
use with him ?
- B. What is that ?
- F. Master, may I speak to you
a word or two ?
- B. God send all your Counsel
prove well.
- Now I go to write what you
told me, and afterward
I will see you again.
- F. Make haste, for Dinner-
time is at hand.
- Col. 27. Ambrosius,
Gratianus.
- C. Methinks you are some-
what sad, Gratianus
what is the matter ?
- A. I think night and day of
- crasso modo, ut póteris ;
deinde comparémus uná :
póstea edisces ad verbum
diligénter.
- Hoc nihil est neque túcius
neque cértius ; sed quo
témpace puras illum adi-
ri posse opportúne ?
- Quàm primùm víderis eum
à prándio se recípere in
bibliothécam, aut fortè
(ut solet) ambulátum in
horto solus íverit, tunc
illum statim séquere.
- Quo tum utar exórdio ?
- Non opus est álio,quàm,quo
apud illum uti solémus
omnes.
- Quid est illud ?
- Præcéptor, licétne pauca ?
- Bene vertat Deus omne con-
siliu tuum.
- Nunc eo scriptum quod di-
xísti, deinde te revísam.
- Matúra, nam ínstat hora
prándii.
- Col. 27. Ambrósíus,
Gratiánus.
- Subtrístitis mibi vidéris, Gra-
tiáne ; quid rei est ?
- Dies noctésque de patre ab-
my

- my father that is from home, and I grieve my self away for that matter.
- A. How long hath he been from home ?
- G. About four moneths.
- A. Hath he writ nothing to you in the mean space ?
- G. Since he went from us, we have not heard one word.
- A. It may be that he writ ; but his letter either miscarried, or was intercepted.
- G. It is very likely that you say, for heretofore he used to write to us, wheresoever he was. (summer ?)
- A. Went he not to Paris this summer ?
- G. Truly he set out then with that resolution.
- A. I am confident he is safe.
- G. And I am not diffident ; but my grief is not thereby abated.
- A. What saith your mother ?
- G. She takes on almost continually ; thence it is that my grief is doubled.
- A. Yet you should not torment your self so continually ; for it behoves you rather to hope well of him, than to grieve your self so much.
- G. For what are four moneths ?
- A. How many thousands
- 5 sente cogito, & ob eam rem interim *mœrore conficior.*
- 10 Quamdiu absuit ; Quatuor abhinc menses. Nihil ad vos interea scripsit ?
- 15 Ex quo discessit, ne verbum quidem audivimus.
- 20 Fieri potest ut scripserit ; sed aut *literæ interciderunt*, aut *fuērunt interceptæ.*
- 25 Quod dicis verisimile est. Nam antea ubicunque esset, solēbat nobis scribere. (Lurēciam ?) Nonne hanc æstāte ierat ?
- 30 Eo certè consilio tunc sese in viam dederat. Confido saluum esse. Ego quicque non diffido ; sed non ideo meus allevatur dolor.
- 35 Quid ait mater. Fere semper lamentatur ; inde fit ut mihi duplicetur aggritudo.
- 40 Sed tamen non usque adeo te macerare debes ; potius enim de illo bene sperare oportet, quam te macerare.
- (menses ?) Quid enim sunt quatuor Quotula pars est anni cui are

- are there that are so many years from home, being toiled in the mean time to and fro.
- With sundry dangers and great casualties?*
- G. But what do others say and hazards comfort me.
- A. But see you be not too nice, that you cannot endure to be without your Father such a little time.
- G. Truly I could take it patiently, if I did but know that he is well.
- A. With whom can it be ill, who puts all his hope in God? *For whether we live or die, we are the Lord's, as St. Paul saith.*
- G. I make no question: but such is the infirmity of this flesh of ours.
- A. What should he do then that hath no hope in God?
- G. I know not.
- A. But have a care that God be not offended by that impatience of yours.
- G. I straitway acknowledge my fault, and humbly ask pardon.
- A. You do as you ought. But I pray you hear what is come into my mind.
- G. What is that?
- What if your Father be
- tot annos domo absunt interim jactari.
- 35 *Per varios casus, per tot discrimina rerum?*
- Sed quid me consolantur aliorum casus & pericula?
- 40 *Vide tamen ne sis nimium delicatus, qui patris desiderium tantillo tempore ferre non queas.*
- 45 *Ferrem equidem equo animo, modo illi bene esse saltem intellerem.*
- Cui potest esse malè, qui in Deo spem omnem collocavit? *Sive enim vivimus, sive morimur, Dei semper sumus, ut D. Paulus ait.*
- 50 *Nihil dubito istud esse verissimum: sed ea est carnis hujus infirmitas.*
- 55 *Quid faceret igitur qui in Christo spem nullam habet?*
- Nescio.
- 60 *Sed cave tamen nè istà tuà impatièntià Deus ipse offendatur.*
- Delictum meum subinde agnôico, & supplex imploro vèniam.*
- 65 *Facis ut debes.*
- Sed audi quæso, quid mihi nunc in mentem vènerit, Quid istud est?*
- 70 *Quid si pater tuus navigâ-*
sailed

- failed into England to traffick? For there now is the greatest liberty. 85
- G. What liberty do you mean?
- A. Of the Gospel, which is heard there most freely.
- G. Do you say that the Gospel is now in England? 90
- A. That is for certain.
- G. And that Idolatry is expelled?
- A. Yes. 95
- G. O glad ridings, and blessed to be heard!
- A. Yes, very pleasant.
- G. But how know you these things?
- A. Do you ask how I know them? 100
- I wonder that you are yet ignorant of that which is in every bodies mouth.
- G. You would cease wondring, if you knew but where we dwell.
- A. Where, I pray you?
- G. In the utmost corner of all the City. 110
- A. But I thought you had dwelt in the street nigh Molardus.
- G. We had removed before my father went into another countrey. 115
- Take it then for certainty; which you knew not before: and that you may the more believe it,
- verit in Británniam negotiandi causâ? Illic enim nunc est libertas máxima. Quam libertatem dicis? Evangélii, quod illic auditur liberrimè.
- Ain' tu Evangélium nunc esse in Británnia? Certa res est. Atque Idololatriam profligatam? 95
- Omnino. O auditu jucúnda Evangélia! Imò jucundíssima. Sed unde scis ista? 100
- Unde sciam, rogas?
- Miror ego te adhuc ignorasse quod in ore est omni populo. 105
- Mirari désinas, si scias ubi nos habitémus.
- Ubi quæso? 110
- In ángulo totius urbis remotissimo.
- Atqui putábam vobis esse domicilium in vico ad Molardum.
- Jam antè migraverámus quàm peregre pater esset profectus. 115
- Quod igitur ignorábas, nunc habeto certissimum: utque magis credas, hoc audi præterea; major pars hear

hear this over and beside; the greater part of the English that had fled into this City because of the Gospel, as into a place of refuge, removed back into their Countrey about fifteen days ago.

G. O my Ambrose, how much have you refreshed me to day with that news of English affairs! what a remedy have you applied to my grief!

A. So God is wont to help his servants in the greatest extremities.

G. It is wonder if my father be not in England. For he did often complain long ago, that there was no free passage thither for trading.

A. Moreover, a certain Englishman, **no light person**, nor one that dallieth, told my father within these few days, that he had received a letter of credit thence, in which this thing was amongst the rest, that all that were driven from their Countrey for the name of Christ were **most kindly entertained and freely welcomed** in England.

Why then should we doubt any more?

Britannórum, qui ob Evangelium in hanc urbem, tanquam ad asylum sese recéperant, in pátriam remigrábant jam ante dies quíndecim.

O mi Ambrósi, quantum me isto núnctio de Británnicis rebus hódie recreásti! qualem adhibuísti meo dolóri medicínám!

Sic solet Deus noster suis adéssé in extrémis angústíis.

Mirum ni pater est in Británnia. Jampridem enim sæpius querebátur, quòd non esset tutus illuc accéssus ad mercatúras obéundas.

Quinétiam, Britannus quidam homo, *neque levis, neque nugátor*, narrábat his diebus patri meo, se *litteras certas* illinc accepisse, in quibus hoc erat inter cætera, omnes úndique ob Christi nomen prótugos in ipsa Británnia *excipi humaníssime, tractari-que benigníssime*.

Quid est igitur quod ámplius dubitemus?

There

- A. There remains no doubt (as you hear) about that matter.
- G. It only remains, that we first extol the goodness of almighty God with as much praise and thanksgiving as can be; and then that we seriously and constantly pray, that he would not only confirm, but also increase his blessings more and more every day.
- A. Therefore, my Gratian, remember to commend your father's welfare to God through Christ very often, and that by most ardent desires and prayer:
- G. I wish he would so frame my mind by his Spirit, that I may from the bottom of my heart pour out such prayers as he may vouchsafe to hear.
- A. O most holy wish, so it but come from the heart, as I verily believe it doth!
- G. O what a wonderful comforter is our God! *O* how much doth a true friend's advice and comfort avail in adversity!
- A. But whither go you?
- G. I make hast straight home that I may tell my mother
- Nulla (ut audis) restat eadem de re dubitatio.
- Tantum superest, ut imprimis Dei Opt. Max. bonitatem extollamus quantum possimus laude & gratiarum actione; & inde sedulo atque assidue precemur, ut sua beneficia non modo confirmet, sed etiam indies magis ac magis augeat.
- Igitur, mi Gratiane, memineris patris salutem ipsi Deo per Christum, sapissimè commendare, idque votis & precibus ardentissimis.
- Utinam ille suo Spiritu sic afficiat animum meum, ut ex imo pectore ejusmodi preces effundere valeam, quas ipse dignetur exaudire.
- Votum sanctissimum, modo (quod quidem credo) ex animo profectum!
- O mirabilem consolatorem Deum nostrum! *O* quantum valet in adversis rebus veri amici consilium & consolatio!
- Sed quò nunc is!
- Domum rectè propero, ut hæc matri quam primum nunciet

	ther these things as soon as I can, and may make her merry.	200	núnciem, atque ejus áni- mum omni éxpleam gáudio.
A.	God grant she may be made heartily merry.		Faxit Deus, ut illa sério ex- hilaréetur.
G.	so I desire.	205	Ità precor.
	Col. 28. <i>Dissynangeus,</i> <i>Jon 18.</i>		Col. 28. <i>Dissynangæus,</i> <i>Jonas.</i>
D.	God save you, most desired Jonas.		Salve, Jona optatissime.
J.	And God save you, most pleasant grape gatherer.		Salve & tu, vindemiátor ju- cundissime.
D.	How goeth the school?		Quómodo se habet schola?
J.	Very well.	5	Optimé.
D.	Are there many come again already?		Jamne rediérunt multi?
J.	A quarter is scarce away now.		Vix quarta pars nuncabest,
D.	What do they?	10	Quid ágitur?
J.	They teach, they read, they write, they repeat.		Docétur, légitur, scríbitur, repétitur.
D.	These things are general, and done every day; but what is done in our form?	15	Ista sunt <i>generália quotidi- ána</i> ; sed quid fit in nostrá classe?
J.	The same which is done in the rest, and which was done before the breaking up.		Idem quod fit in cæteris, & quod fiébat ante vacatió- nem.
D.	Have they lessons then in good earnest?	20	Ergóne jam sério habéntur prælectiões?
J.	Eight days ago now. (else?)		Jam abhinc octo dies.
D.	For what should be done		Nam quid aliud fieret?
J.	We were wont to be em- ployed some certain days in repeating what we had learned before.	25	Solebámus per aliquot dies exercéri in iis repetédis quæ ántea didicerámus.

- We did nothing else for three whole days.
- D. What doth the probation? is it begun already?
- J. Whoo! begun? it is almost ended; the sixth form will be examined to-morrow.
- D. Wo is me poor boy! I am debarred of my reward.
- J. What did you seek for a reward?
- D. Why should I not look for one?
- J. Every one may look for one, especially he that plieeth his book.
- I had rather look for nothing.
- D. Why so?
- J. For if I get nothing, there will be no disappointing nor trouble; but if I get any thing, I shall put it amongst my winnings.
- D. Did you never read, I've seen one like to die, still live in hope?
- J. Yes, I have read it, and remember it: but this is nothing to the purpose.
- D. Why not?
- J. Because Ovid there speaks of that hope which is to be had in adversity; which meaning our Cato hath expressed in this distich;
- 30 Tribus totis diebus nihil aliud actum est.
- Quid probatio? jamne incēpta est.
- Hui! incēpta? propēmodum finita est; cras sexta classis interrogabitur.
- 35 Me miserum! exclusus sum à premio.
- 40 Etiamne præmium sperābas?
- Quid ni sperārem?
- 45 Unicuique sperāre licet, præsertim studiōso.
- Malim ego nihil sperāre.
- 50 Quid itā?
- Nam si nihil contigerit, nulla erit mihi frustratio neque molestia; sin consequar aliquid, id ego in lucro deputabo.
- 55 Nunquāme legisti.
- Vivere spe vidi qui moriturus erat.
- 60 Imò verò legi, & memoriā teneo: sed hoc nihil ad propōsitum.
- Cur non?
- 65 Quia illic loquitur Ovidius de spe illā quæ in rebus adversis retinēda est; quem sensum exprēssit Cato noster hoc disticho;

- In adverse fortunes cast not down thy head :
Keep hope. Hope never leaves one, no not dead.*
- D. Do you then hope for nothing ?
- J. I hope for life everlasting.
- D. You said even now, we must hope only in adversity. What do you call adversity ?
- J. Those things which are fighting against me every day.
- D. What are those, I pray you ?
- J. My own flesh, Satan, and wicked men that injure me.
- D. How long have you been a smatterer in Divinity ?
- J. I am neither Divine, nor smatterer in Divinity, but what I say, I have learned out of Sermons.
- D. Truly I commend you ; but come on, tell me in good earnest, is the probation of our form past ?
- J. Think that I have told you in good earnest already. (there.
- D. I am sorry I was not
- J. You should have come sooner : what did you ?
- D. My Mother made me tarry till the end of the vintage.
- J. I believe you ; but you were enforced with your own consent.
- Rebus in adversis animum submittere noli :
Spem retine. Spes una hominem nec morte relinquit.
Tu igitur nihil speras ?
Spero vitam æternam.
Dicébas modò, sperandum esse in adversis rebus, Quæ tibi sunt adversa ?
Ea quæ me oppugnant quotidie.
Quæ tandem sunt illa ?
Propria caro, Satan, & improbi homines, qui me injuriis afficiunt.
Ex quo tempore factus es Theologaster ?
Nec sum Theologus : nec Theologaster. sed quod dico id ego didici e sacris concionibus.
Laudo equidem ; sed agè, dic mihi seriò, éstne acta classis nostræ probatio ?
Jam tute tibi seriò dictum puta.
Dolet mihi non interfuisse.
Ciriús venisses : quid agébas ?
Mater me coégit vindemiæ exitum expectare.
Credo ; sed tuâ voluntate coactus es.*
- 100
- 105
- That

- D. That I may confess ingenuously, I was willing to tarry. 110
 But what should one do? We are but men, as they say.
- J. Nay, we are but boys. 115
 D. But you would scarce think what a fine thing it is to live in the country, especially where there is such an abundance of all sorts of fruits. 120
- J. Have you any great plenty of wine? 125
 D. Truly so great, that I do not remember that ever I saw greater.
- J. What say the country-men in this so great plenty? 130
 D. They talk of nothing but drinking and surfeiting; and besides, they misuse wine now, just as if it were spring-water.
- J. Such is the madness of the fond common sort of people, that they never know how to use the blessings of God aright. 135
 D. Truly it is just as it is said, *Fools are never wise but at a pinch*, i. e. when they are put to their shifts. 140
- J. They are rightly punished therefore.
- D. What, because they mock also at admonitions? 145
- Uc fâtear ingenuè, libenter expectavi.
- Sed quid agas? Homines sumus, ut aiunt.
- Imò pueri.
- Sed vix credas quam sit jucundum rusticari, præsertim ubi tanta est omnium fructuum affluentia.
- Estne vobis maghus vini provëntus?
- Tantus profectò, ut majorem vidisse non meminerim.
- Quid aiunt rustici in hac tanta ubertate?
- Nihil aliud quam potationes & crapulas crepant; quin etiam vino jam perinde abutuntur, quasi aqua fontana sit.
- Ea est stultæ plebis demëntia, ut Dei beneficiis nunquam rectè uti sciat.
- Scilicet istud est quod dicitur, Nunquam sapiunt stulti nisi in angustiis.
- Ergò plectuntur méritò.
- Quid, quòd admonitiões etiam irrident?

- J. There are some that can endure none at all, but they are angry even at them that admonish them well and gently. 150
- D. I will tell you something that is worse, there were some that threatened to beat me, when I admonished them very kindly. 155
- J. That is no new thing with me. For one once held up his fist at me, so that had he not been afraid of my fathers authority, truly, I had been soundly beaten. 160
- D. But let us let them alone that are blind, and yet do not conceive that they are so. 195
- They brag that they well understand what the Gospel is, when in good deed they are against the Gospel. 170
- J. If they do not hear the Ministers of the Word of God, and their own shepherds, how do you think it shall come to pass that they may hear us? 175
- D. Let us therefore follow Christ's command, Give not that which is holy unto dogs. 180
- J. But there be some simple and well-minded men, 185
- Sunt qui nullam omnino ferre possunt, quin bene & cômitem etiam monentibus irascuntur.
- Audi aliquid gravius; fuerunt qui mihi verbera minarentur, cum eos humanissime admonerem.*
- Istud mihi novum non est, Nam & quidam mihi quando pugnum intenterunt; quod nisi veritus esset mei patris auctoritatem profecto vapulasset acerrime.
- Sed omittamus eos qui cœci sunt, nec tamen se tales esse intelligunt.
- Jaçant se probè callere quid sit Evangelium, cum reverà Evangelio adversentur.
- Si verbi divini ministros, & pastores suos non audiunt, qui putas fieri posse ut nos audiant?
- Sequámur ergò quod præcepit Christus, Nolite sanctum dare canibus.
- At sunt quidam simplices & benévoli, qui auditióne
- who

who are very much delighted with the hearing of God's word; and these are they whom 'tis a most pleasant thing to teach.

D. How glad am I, as oft as I light upon such! How much do I make of them!

J. And good cause why. For when you have taught them, you enjoy them at the last the benefit of your labours with a great deal of content.

D. But what do we think of it? Do you not see how the night hath almost overtaken us?

J. Let us be gone then, and to-morrow (if God give leave) we will talk together more at large of falling cheerfully to our studies again.

Col. 29. *Rufinus, Sylvester.*

R. Your father (as I understand) is come back again From France.

S. He is come back indeed.

R. When?

S. On Monday at Evening.

R. Was not his coming unwelcome to you?

S. What unwelcome? no in-

verbi Dei mirum in modum delectantur; hi sunt quos docere est jucundissimum.

Quàm gaudeo quòties in tales incido! ut ego illos compléctor libenter!

Nec immérirò.

Nam ubi eos docueris, tum demum frueris laboris tui fructu, non sine voluptate máxima.

Sed nos quid cogitamus? Non vides ut nox fere nos opprèsserit?

Discedámus igitur, & cras (si Dóminus permiserit) plúribus verbis agémus unà de stúdiis alacriter repeténdis.

Col. 29. *Rufinus, Sylvester.*

Pater tuus (ut accépi) rédiit è Gallia.

Rédiit sanè.

Quando?

Die Lunæ vélperi.

Advéntus ejus non tibi moléstus fuit?

Quid? moléstus? imò ve-

B b 2 deed

- deed, it was very wel- 10
com. But why do you ask
such a question?
- R. Because perhaps, when he 15
is away, you have more
liberty to take your
swinge.
- S. I do not know what liberty
you mean.
- R. To drink, to play, and to
ramble up and down. 20
- S. Do you think then that I
do nothing else when my
Father is away?
- R. All for the most part use
to do thus.
- S. They that are debauch'd 25
indeed.
- For as for my part, I live
so when my father is a-
way, as when he is here. 30
- I do not drink immode-
rately, but I drink to
suffice me; I play when
time gives leave; I do
not ramble here and 35
there, but I go abroad
with my mothers leave
when I have any bu-
siness.
- R. I, are you so exceedingly 40
subject to your mother?
- S. As much as to my father.
For what do you think?
Is not God's command a-
like concerning both? 45
- R. Honour (quoth he) thy fa-
ther and thy mother.
- S. What saith the heartbenish
- rò jucundissimus. Sed cur
istud rogas?
- Quia fortasse, illo absente
liberius vivendi est tibi
potestas.
- Nescio quam mihi liberta-
tem narras.
- Porandi, ludendi, cursitan-
di.
- An igitur putas me nihil á-
liud ágere dum pater ab-
est?
- Sic ferè solent omnes.
- Dissoluti quidem.
- Nam, quod ad me attinet,
absente patre sic vivo, ut
eo presente.
- Non poto, sed bibo quan-
tum satis est; ludo cum
tempus postulat; non
discurro, sed cum bonâ
matris vénia in publicum
pròdeo, cum aliqua habeo
negotii.
- Etiámne matri tantòpere
súbdirus es?
- Æque ac patri. Quid enim
putas? nonne de utròque
æquale est præceptum
Dòmini?
- Honóra (inquit) patrem
tuum & matrem tuam.
- Quid ethnicus ille author

author of the moral distichs?

Love both thy parents,
Th'one as well as th'other;
To please thy father,
Do not vex thy Mother.

What saith our Apostle Paul? Sons (saith he) obey your Parents in the Lord.

Are not your father and mother contained under the name of a parent?

R. That is observed by Latine Authors.

S. Moreover if there were any difference of reverence, there might very well more seem due to the mothers, because they have undergone such sorrow and pains for us.

R. I know these things; and all that you have said do like me.

S. Why then did you gain-say me?

R. That by that gain-saying (as it were) I might gain some matter of discourse.

For (as you your self know) our master doth often exhort us to spend our idle time in such discourses.

S. Truly it is good leisure which is spent in honest business.

R. Hitherto belongs that wise speech of Africanus, who

distichorum morálíum?

50 Dilige non ægre charos pietate parentes,

Nec matrem offendas, dum vis bonus esse parenti.

55 Quid Paulus noster? Filii (inquit) obedite paréntibus in Domino.

Nonne paréntis nómine pater & mater continéntur?

60 Istuc à Latínis observátur autóribus.

65 Quinétiam, si quod esset reveréntiæ discrímen, viderétur óptimo jure plus debéri mátribus, ut quæ dolóres tantos ac labóres propter nos pertulérunt.

70 Novi ego ista; & quæ dixisti placent mihi ómnia.

Cur ergò mihi repugnábas?

75 Ut eâ quasi repugnántiâ nobis accérserem sermónis matériam.

80 Nam (ut tute nōsti) præceptor sæpe nos exhortátur, ut nostrum ótium ejúsmodi sermónibus impendámus, Bonum sane ótium quod honesto in negotio confínitur.

85 Huc pértinet illud Africáni apóphthegma qui dicébat

E b 3 fid,

said, that he was never
less at leisure than
when he was at leisure
as we learned out of Tul-
ly.

S. But now time puts us in
mind to make an end of
this discourse. (mind

R. You do well to put me in
For perhaps the supper tar-
ries for you at home.

S. We shall say more (if
God permit) at our next
meeting.

R. I wish you a good night.

S. And I wish you,
Sweet sleep and quiet rest.

Col. 30. The Monitor
Desiderius.

N. I cannot sufficiently won-
der that you are no more
diligent.

D. Wherein do you see me
negligent!

N. Because you are never al-
most here in time in a
morning; and thereupon
it is that you are set
down in the bill almost
every day.

Why are you so sleepy?

D. I am so naturally incli-
ned.

N. Correct that nature, that is,
that fault of nature.

What good hath that saying
of our Cato done you?

se nunquam minus otiosum
esse quam cum otiosus esset,
ut ex Cicerone didici-
mus.

Sed jam tempus monet ut
huic sermóni finem impo-
námus.

Rectè mones.

95 Fortasse enim tua causa coe-
na tardatur domi.

Plura (si Dóminus permí-
serit) in próximo congressu.
(ram.

100 Precor tibi noctem prospere
Et ego tibi, (etiam.
Placidam per membra qui-

Col. 30. Nomenclator,
Desiderius.

Non satis mirári possum te
non esse diligentíorem.

Quâ in re videor tibi négli-
gens?

Quòd manè ferè nunquam
ades in tēpore; arque
indè fit ut pene quotidie
noteris in catálogo.

Cur tu es adeo somniculosus?
Mea sic fert natura.

15 Corrige naturam istam, hoc
est, naturæ vitium.

Quid tibi profuit Catónis
nostri dictum?

What

D. What saying, I pray you ?		Quodnam, quæso ?
N. Wake always more, and be not given to sloth.	20	Plus vigila semper, nec som- no deditus esto.
D. Say no more; I remem- ber it well.		Ne plura; ego probè memi- ni.
N. It doth you no good to re- member, unless you make use of it.	25	Nihil prodest meminisse, nisi ad usum tuum accom- modes.
D. I wish we could as readily make use of this and other wholsome precepts to live well, as we can readily get them by heart.	30	Utinam & hoc & alia præ- cepta salubria tam facile ad bene vivendi usum transferamus, quam ea facile ediscimus.
N. That I may confess the truth, it is far more eas- ie to command than to perform; yet we ought to strive, that either by admonitions or intreaties we may benefit some- thing, and become bet- ter every day than o- ther.	35 40	Ut verum fatear, præcipere quam præstare multo est fa- cilis; sed tamen eniti debemus, ut vel mōitis vel præcibus proficiamus aliquid, & indies evadā- mus meliores.
D. He that doth not that, is in a desperate condition. But nothing is harder to be amended than a vice that is natural.	45	Qui id non facit, ejus salus desperanda est. Sed nihil difficilius emendatur quam naturalē vitium.
N. Almost all vices are na- tural to us; and unless Gods goodness did preserve us, we should all be very wicked.	50	Omnia fere vitia nobis sunt naturalia; & nisi Dei bō- nitas servāret nos, essēmus omnes sceleratissimi.
D. What must we do then ?		Quid igitur faciendum ?
N. We must fight manfully with our vices.	55	Fortiter cum vitiis nostris pugnandum est.
D. Under whose command ?		Quo duce ?
N. Of God himself.		Deo ipso.

- D.** With what weapons ?
N. With Divine and Spiritual.
D. And where, I pray you, are they found ? 60
N. In the Epistle of St. Paul to the Ephesians.
D. In what Chapter ?
N. The sixth.
D. What if I do not understand the place of my self ? 65
N. You will not quite understand it, I know very well ; but you may ask of our master. 70
D. What if you be there with me ?
N. I will be there, I am resolved ; but I must take the opportunity. 75
D. We will advise about this then another time.
N. When will that be ?
D. The next Wednesday, if you think good. 80
N. At what a Clock ?
D. At one in the Afternoon.
N. I like your resolution.
D. Let us now be gone then. 85

Col. 31. Trapezita,
Raimundus.

- T.** Is it lawful to requite evil with evil ?
R. Why do you ask that ?
T. That I may answer them that contradict me in this point.
R. You have asked me in

Quibus armis ?
 Divinis & spirituálibus.
 Ubi tandem inveniuntur ?
 In Epístola S. Pauli ad Ephésios.
 Quoto capítulo ?
 Sexto.
 Quid si per me locum non intelléxero ?
 Non omnino intélliges, satis scio ; sed præceptor erit consulendus.
 Quid si mecum adfueris ?
 Adesse volo, certum est ; verum captanda erit opportunitas.
 De hoc igitur aliàs consilium capiémus.
 Quando istud erit ?
 Próximo die Mercúrii, si tibi itá videtur.
 Quotâ horâ ?
 Post meridiem prima.
 Placet senténtia.
 Nunc igitur discedámus. 85

Col. 31. Trapezita,
Raimundus.

Licérne malum malo repéndere ?
 Cur istud quæris ?
 Ut iis respondére possim qui hác in re mihi contradícunt.
 Breviter interrogásti, re-
 brief,

brief, and I will answer you in very brief.
It is not lawful.

spondēbo brevissime. Non licet.

T. Why not?

10

Cur non?

R. Because Christ forbad us, and after him the Apostles.

Quia vētuit Christus, & post eum Apóstoli.

T. What must we do then?

15

Quid igitur faciendum est?
Malum bono compensandum.

R. We must requite evil with good.

T. Is it not sufficient to requite good with good?

Annon sūfficit bonum bono repēdere?

R. It is not sufficient indeed for a Christian.

20

Non satis Christiāno quidem.

T. Why so?

Quāmobrem?

R. For it behoves a Christian to imitate Christ his Master.

Nam Christiānum opórtet Christum præceptorem imitári.

25

T. What did Christ in that kind?

Quid fecit Christus in eo genere?

R. He healed him that had butlered him; he prayed for them who crucified him; and many such things as these did he.

Sanávit eum qui ipsi cólaphum impégerat; precátus est pro iis qui ipsum in crucem sustúlerant; ália item multa fecit ejúsmodi.

30

T. Doth he do nothing then that requireth one good turn for another?

35

Nihilne igitur facit, qui grátiam pro grátia repēdit?

R. He doth as much as the Heathen do.

Tantum facit quantum faciunt Ethnici?

T. What do they?

Quid illi faciunt?

R. They love their friends, and requite a favour to them from whom they received one.

40

Amícos diligunt, & réserunt grátiam à quibus acceperunt.

T. No more?

Nihilne ampliús?

R. No; for what more can you expect from them

45

Nihil; nam quid ampliús expéctes ab iis qui vethat

- that know not the true
God? (mies?)
- T. What do they do to their ene-
R. They persecute them all the 50
ways they can.
- T. Is it a sin in a Christian?
R. If it be not lawful (as I have
now proved to you) con-
clude it to be a sin. 55
- T. But (as the Proverb goeth)
Force by force resist we may.
- Which saying a certain new
Poet hath interpreted al- 60
so more at large in these
words:
*Laws force by force, and
wound by wound
Permit us to repel.*
- What say you to this? 65
- R. Truly the Laws of the Hea-
then do permit it, but
God's Law speaks far o-
therwise. 70
- T. What is God's Law?
R. The same that God's Word.
- T. Is it therefore a sin, what-
soever is done against the
Word of God? 75
- R. Without doubt it is a sin.
- T. Can you prove that out of
God's Word?
- R. What can I else? as
easily as can be. 80
- T. Bring me some proofs,
I pray you.
- R. Do you not believe that
which every body
granteth? 85
- rum Deum non novérunt
- Quid faciunt inimicis?
Quibuscunque modis pos-
sunt eos persecutur.
Estne Christiáno peccátum?
Si non licet, (ut jam tibi
probávi) concludé id pec-
cátum esse. 55
Atqui (ut vulgò dicitur)
Vim vi repellere licet.
- Quam senténtiam novus
quidam Poéta étiám látiús
interpretátus est his ver-
bis:
*Pellere vim vi jura sinunt,
& vulnere vulnus.* 60
- Quid ad hoc respóndes?
Istud quidem permittunt
Ethnicórum leges, sed
Lex Divína longè áliter
lóquitur. 70
- Quid est Divína Lex?
Idem quod Dei verbum.
Quicquid ergò fit contra
Dei verbum, éstne peccá-
tum? 75
Proculdúbio peccátum est.
Potésne ista probare ex di-
vinis literis?
Quid ni possim? nihil facilius. 80
- Adser mihi (quæso) sentén-
tias.*
Non credis id quod est ómnibus
in conféssio? 85

Yes

T. Yes indeed, I do verily believe it.

R. What need we any proofs then ?

T. That I may give a sure answer to them that gainsay it.

R. You conceive of it aright : but because you cannot get them by heart out of hand, tarry whilst I set them down in a little paper, in which also shall be the quotation of the places, that you may even point it out with the finger to whom you please.

T. Very good counsel on a sudden : how much more convenient shall this be to me !

R. For so shall I get it without book at my leisure, that I may have it in readiness as need shall be.

T. But when will you give it me ?

R. Come again hither to me to morrow (if you please.)

T. At what a Clock ?

R. At one a clock in the afternoon.

T. I am satisfied ; farewell in mean time.

R. The Lord God have you in his keeping.

Imò verò indubitánte cre-
do.

Quid ígitur opus est testi-
móniis ?

90 Ut contradicéntibus certò
respondere possim.

95 Rectè intélligis : sed quia
non possis ex témpore
memóriæ mandáre, expé-
cta dum tibi describam in
chártulâ, in quâ étiam sit
locórum annotátio, ut pos-
sis quibus voles étiam dí-
gito demonstráre.

105 Optimum ex témpore consili-
um : quanto istud mihi
commodius fúerit !

110 Sic enim per ótium edíscam,
ut ad manum hábeam
quóties erit opus.

Sed quando mihi dabis ?

115 Cras (si libet) huc ad me re-
vertere.

Quota hora ?

A meridie prima.

120 Sat hábeo ; intérea vale.

Te servet Dóminus Deus.

Col. 32. Grimondus,
Blevetus.

- G. Will you buy this girdle ?
 B. Why should I buy it ? one is enough for me : but why will you sell it ?
 G. Because I have two.
 B. And yet you may not sell it, unless you will hazard a beating.
 G. What doth hinder me to sell my own thing ?
 B. You have nothing yet of your own.
 G. What now, nothing ? how prove you that ?
 B. Because you are not yet at your own liberty, but under your fathers command ; to be short, will you hear in brief that you may not do it ?
 G. I am willing with all my heart.
 B. There is a School-order concerning this, whereof this is the meaning ; Let not Children sell any thing, nor buy, nor change, nor alter the property of a thing by any other means without their parents consent. He that shall do otherwise shall be whipt.
 G. I know that well enough ; but I would try

Col. 32. Grimondus,
Blevetus.

- Vis émere hunc cingulum ?
 Cur émerem ? unus mihi satis est ; tu verò cur vis vèndere ?
 5 Quia sunt mihi duo.
 Nec tamen licet ut vendas, nisi vis in pœnam incurrere.
 Quid vetat me vèndere res meas ?
 10 Nihil adhuc tuum habes.
 Eho, nihil ? unde probas istud ?
 15 Quia nondum es tui juris, sed sub patris potestate ; dénique, vis audire breviter tibi istud non licere ?
 20 *Maxime velim.*
 De hoc *Lex est scholastica,* cujus hæc est sententia ; Pûeri injussu paréntum nec vendant aliquid, nec aliénent quovis alio modo. Qui contrà lécerit verbéribus plectétur.
 25 *Isud non ego ignorábam ;*
 30 Sed volébam periculum whe-

whether you were constant in observing orders?

B. You are a dissembler then.

G. I see no harm in this dissembling; do you construe it ill?

B. No indeed; for you have not hurt me.

G. What if I had hurt you?

B. I would have taken it patiently, as it becomes a Christian.

G. I wish we could thus endure all adversities for Christ's sake, who for our salvations sake endured every thing.

B. We shall be sure to bear them, if we set his example always before our eyes.

G. Truly that is an hard matter.

B. Nay it is impossible, unless his Spirit always assist us; which we must obtain by our daily prayers.

G. O with what pleasant discourse have we spent this leisure?

Col. 33. Sartor, Odétus.

S. Have you said your prayers at home to day?

O. Why do you ask that?

S. Because you was not at morning prayer.

fácere an constans esses in observándis légibus.

Tu igitur es simulátor.

In hac simulatióne nihil video esse mali; num tu interpretáris malé?

Mínimé vero; nihil enim nocuísti mihi.

Quid si nocuíssem?

Tulíssem æquo ánimo, ut Christiánum decet.

Utinam advérsa ómbia sic ferámus propter Christum, qui nihil non tulit salútis nostræ causâ.

Ferémus certè, si exéplum ejus semper nobis proponámus ob óculos.

Difficile id quidem est.

Imò impossibile, nisi illius Spíritu semper adjuvémur? quod assiduis precibus est impetrándum.

O quám suavi sermóne tantillum ótii consúpsimus?

Col. 33. Sartor, Odétus.

Ecquid hódie precátus es domi?

Cur quæris istud?

Quia non interfuísti matutino præcatiúi.

Howe

- | | |
|--|--|
| O. How know you ? | Qui scis ? |
| S. I took notice. | Observavi. |
| O. But you are not the Monitor. | Atqui tu non es Observator. |
| S. I am not. | Non sum. |
| O. Why then did you take notice ? | 10 Quamobrem igitur observabas ? |
| S. Because you are my very good friend. | Quia es mihi charissimus. |
| O. What then ? | Quid tum ? |
| S. I should be sorry to see you whipt. | 15 Dolébit mihi si vapulábis. |
| O. What ? was I set down in the Note ? | Quid ? an ego notátus fui ? |
| S. What ? do you make any question ? | 20 Etiam dúbitas ? |
| O. Did no man make an excuse for me when the Bill was called ? | Cùm recitarétur catálogus, nemo me excusávit ? |
| S. No body, that I know of. | Nemo, quód sciam. |
| O. If you love me so dearly (as you say) why did not you your self make an excuse for me ? | 25 Si me tantóperere amas (ut dicis) cur tute non excusásti me ? |
| S. What excuse should I have made ? | Quid causæ dixissem ? |
| O. You should have debited something. | 30 Comméntus esses áliquid ? |
| S. Should I have told a lye then ? | Ergò mentitus essem ? |
| O. What then ? | 35 Quid indé ? |
| S. But to lye is forbidden by the Word of God. | Sed ex Verbo Dei mentíri vétitum est. |
| O. I confess it ; but that was a light lye. | Fateor ; sed erat leve mendácium. |
| S. We must think nothing light with which God is offended. | 40 Nihil leve judicándum est quo Deus offénditur. |
| O. I cannot deny that ; but he | Negáre id non possum ; sed will |

will easily forgive us these
small faults for Jesus
Christ's sake, who is our
Mediator and Advocate.
For what one is there
amongst a thousand
that doth not sin every
day very often?

S. Truly none; moreover we
scarcely pray, or do any
good work, in which
there is not some shew
of sin.

O. What then should become
of us, if God were not
ready to forgive us?
whereupon also praying
daily we say, *Forgive us
our trespasses.*

S. We ought not to make any
question but he will for-
give us, if we seriously
and truly acknowledge
our faults, if we heartily
beg pardon, and believe
that we are pardoned.

O. What then remains?

S. That remains, that we nei-
ther delight in our sins,
nor persist in them, nor
commit sin malicious-
ly, wittingly, and on
purpose.

For there are too many
things which we do amiss
through the infirmity of
our flesh, and also through
ignorance.

O. I make no question touch-

lévia ista facile remittet
nobis propter Jesum
Christum, qui est depre-
cator noster & advocatus.
Nam quotusquisque non pec-
cat quotidie sæpissime?

Profectò nullus; quin etiam
vix precamur, aut aliquid
boni operamur, in quo
non insit aliqua peccati
spécies.

Quid ergò futurum esset
nobis, nisi Deus facile ig-
nosceret? unde & quoti-
die precantes dicimus,
*Remitte nobis debita no-
stra.*

Nihil dubitare debemus
quin remittat, si errata
nostra seridè & verè ag-
noscamus, si ex animo pe-
tamus véniam, si fidem
habeamus nobis ignosci,

Quid igitur restat?

Illud restat, ut neque de-
lectemur peccatis, neque
in iis persistamus neque
ambitiosè, sciënter, & de
indústria peccatum commit-
tamus.

Nimis enim multa sunt quæ
per carnis infirmitatem
peccamus, & etiam per
ignorantiam.

Nihil dubito de peccatis il-
ling

ing those sins which we commit through the infirmity of the flesh, such as was Peters denial of Christ.

But how comes it to pass that we sin also through ignorance?

S. Touching this you have St. Pauls example, who writing to Timothy, doth openly profess in his former Epistle, that though he had persecuted the Church of God, yet he had obtained mercy, because he did it ignorantly.

O. You have abundantly satisfied me in this example, (for I also remember that I have read it :) but do you know in what chapter of the Epistle it is written?

S. Truly I do not use to trouble my memory in retaining the numbers of the Chapters: I think it sufficient at this time, to note some sentences as it were hastily, which I may get by heart, if I can steal any leisure in the mean time from my daily employment at my present studies.

O. I wish I could do so too.

85
lis quæ ex carnis imbecillitate perpetrâmus, qualis fuit Petri abnegatio.

90
Sed quâ sit ut peccâmus per ignorantiam?

95
De hoc Pauli exemplum habes, qui, scribens ad Timotheum, in priore Epistolâ palàm profitetur se, quamvis Ecclesiâ Dei persecutus fuerit, tamen veniam esse consequutum, quia ignorans id fecerit.

100
Isto exemplo mihi abundè satisfecisti (nam & ego id legisse memini :) sed scin' tu quoto Epistolæ capite id scriptum sit?

110
Equidem non sôleo vexare memoriâ in retinendis capitum numeris; Mihi hoc tempore satis esse videtur, aliquot sententias quasi raptim annotare, quas memoriæ mandare liceat, si quid interdum otii suffurari possim ex quotidianâ studiôrum præsentium occupatione.

120
Utinam ego quoque id facere possim.

What

S. What hinders you ?

O. I have much ado to give my master content in my school-exercises ; so far I am from having any time granted to bestow on other studies. 125

S. Truly we are sufficiently employed every day ; yet we must endure these things , so long as God and our Parents shall think it necessary for us. 130 135

O. Therefore do I willingly undergo and endure all such kind of pains.

S. With what hope do you endure them.

O. Because I hope it will come to pass, that they may be the first step by which I may once attain greater matters.

S. But of these things more at large at another time.

Now let us mind what we have in hand.

O. What is that ?

S. Do you not hear the bell ring to supper ?

O. You tell me of a good ringing ; I began to feel my self hungry just now.

S. Verily , because you went past your drinking.

O. I wish I could always as easily forbear it, as I was willing to be without it to day. 160

Quid impedit ?

Vix ego queo satis præceptoribus facere in exercitationibus scholasticis : tantum abest ut aliis studiis aliquid temporis impertiri concedatur.

Satis profecto quotidie sumus occupati ; sed hæc tamen ferenda sunt, quamdiu nobis opus esse ipsi Deo & parentibus nostris visum fuerit.

Ego propterea libenter fero ac tolero omnes ejusmodi labores.

Quâ spe toleras ?

Quia futurum spero, ut primi sunt gradus quibus ad majora aliquando perveniam.

Sed de his alias pluribus. Nunc agamus quod instat.

Quid istud est ?

Audin' tu ad coenam signum dari ?

Bonum signum nuncias ; jam sentiebam esuriem.

Nimirum quia merendam prætermisisti.

Utinam eâ tam facile semper abstinere possum quam hodie carui libenter.

S. But I am not willing to be without it, unless I be very busy.

Col. 34. Phrygia, Stephan.

P. God save you, you gadder abroad that art very fore musing.

S. And are you well that sit so still, and are so very busie.

P. Are you well, my Stephen?

S. Yea very well, such is God's goodness towards me.

P. Truly I am heartily glad and exceedingly reioyce, you are so well come home. Where have you been this whole year?

S. In Italy.

P. Why did you resolve to go thither?

S. Because of the fame of the countrey, touching which so many things are reported every where.

And you know well enough how greedy we are of novelties.

P. Our nature is such. But what have you found there?

S. Truly a great many more things than I heard reported.

P. But (I believe) you saw many things which you had no mind to see.

Ego verò non libenter cærebo, nisi occupatus necessario negotio.

Col. 34. Phrygio, Stephanus.

Salve, ambulátor optatissime.

Et tu salvus sis, cessátor occupatissime. (phane? Satisne rectè vales, mi Sté- Imò rectissime, quæ est Dei opt. máximi benignitas.

Equidem ex ánimo gaudeo, tibi- que vebementer grátulor réditum ístum incolumem. Ubi fuisti hoc toto anno?

15 In Itália.

Quam ob causam ánimum indúxeras illuc proficisci? Ob famam regiónis, de qua tam multa ubique prædicántur.

20 Nec ignóras quàm simus rerum novárum cúpidi.

25 Sic est natúra comparátum. Sed quid illic invenisti?

Certè multò plura quam ex fama audiveram.

30 Sed multa (credo) vidisti quæ mínimè velles.

Yes

S. Yes indeed, **wicked Drings**: but as for the country it is a land very fertile, very much abounding with all kinds of the best fruits, and especially with the **gallantest wine**.

35

P. Forsooth that thing pleased you above all.

S. That I may say the truth, it did wonderfully please my Palate. For what like do you say this wine of ours is? you would verily call it small wine, if you compare it with that.

40

P. A fine subject then of praising God did present it self unto you from thence.

45

S. A very fine one.

For thus I did oft-times think with my self; Lord God, how good art thou that hast loved us so as to afford us dainties! for thou hast not only made us such things as the Earth brings forth of it self for our sustenance, but also so many kinds of delicate things, which if we use them moderately, and with thanksgiving, do both sweetly nourish our body, and marvellously chear up the mind it self.

60

65

70

Nempe *scēlera*; sed quod ad *regiónem* attinet, terra est longè *fertilissima*, omni *optimorum fructuum* genere valdè *abundans*, præcipuè *vinò præstantissimo*.

Scilicet ea potissimum res tibi arridēbat.

Uc verum scēar, mirè afficiēbat palātum. Nam quale dicas hoc nostrum vinum esse? villum verè dicas, si cum illo cōmpares.

Inde ergò tibi se offerēbat *pulchrum Dei laudādi argumentum*.

Pulcherrimum.

Sic enim sæpe cogitābam; Quā bonus es, Dōmine Deus, qui nos amavisti usque ad *delicias*! Non solum ea creāsti nobis ad victum quæ terra sponte suā producit; sed etiam tot *gēnera rerum delectissimarum*, quæ si moderatè sumāmus & cum *gratiarum actione*, & corpus suavissimè nūriunt, & ipsum *ānimum* mirificè *exhilarant*.

- O with what words, or with what works may we worthily enough glorify thy name. O Lord? To conclude, **I** am so ravished in my mind, that I desired nothing more than to have the praises of God ever in my mouth: but (alas!) by one thought or other every foot coming in my mind, that fire was quenched by little and little.
- P. That is no new thing with me, for such a thing as that doth oft use to befall me.
- S. Such is the inconstancy of our nature.
- P. We have experience of this almost every hour. But what I pray did you do in Italy?
- S. I visited some of the most famous Cities for my minds sake, and I studied a pretty while too in some places.
- P. What Cities went you chiefly to see?
- S. Truly I saw many as I went along, but **I** did take a leisurely view but of a few; to wit, Genoa, Florence, Venice, and last of all that Rome, which was called in times past the head of the
- O quibus verbis, quibus operibus satis dignè glorificémus nomen tuum, Domine? Dénique, *sic afficiebar ánimo*, ut nihil magis cúperem quàm divinas laudes semper in ore habère; sed (proh dolor!) áliis atque áliis subinde concéptis cogitacíonibus, ignis ille paulátim extinguébatur.
- Istud apud me non est novum, nam sæpe tale quid mihi solet accídere.
- Ea est naturæ nostræ inconstántia.
- Horis ferè ómnibus istud experimur, Sed quid tandem egísti in tuâ Italiâ.
- Invísi, ánimi grátia, áliquot urbes celebrióres, alicubi étiam stúdui aliquandú.
- Quas urbes visísti potíssimum?
- Multas quidem vidi in tránsito, sed *paucas contemplátus sum otiosus*; nimirum Génoam, Floréntiam, Venétias, dénique Romam illam, quæ olim mundi caput dicebátur, nunc autem est ómnium world

- world, but it is now the fountain and original of all abominations.
- P. Did you see that great beast? 115
- S. I saw him by the by when he was carried up and down the streets (as I suppose) for a show. 120
- P. But (that we may come to the purpose) in what towns I pray you did you tarry to mind your studies? 125
- S. As I came back from Rome, I passed through Bononia, Padua, and Milan. In every one of these towns I spent about three months in several sorts of studies. 130
- For I had a mind to taste as it were a little of every one. 135
- P. But what strange matter did you see in so many famous towns.
- S. Do you ask? all things almost did seem strange to me; but it would be too long to tell you all, especially now when I am to hast somewhither else. 145
- P. Whither, I pray you?
- S. To my uncle, that invited me to supper.
- P. I will stay you no longer, 150
- abominatiónum fons & origo.
- Vidisti ne magnam illam bestiam?
- Vidi obiter, cum per vicos (opinor) spectáculi grátia portaretur.
- sed (ut ad rem) in quibus tandem oppidis commoratus es studiórum grátia?
- Româ rédiens transivi Bonóniam, Paráviúm, Mediolánúm. In eórum oppidórum singulis menses circiter tres versátus sum in vário literárum géneré.
- Vólui enim è singulis páucula quasi degustáre.
- Quid autem vidisti novi in tot celebérrimis oppidis?
- Rogas? ferè ómnia mihi nova videbántur; sed longum foret ómnia tibi narráre, præfértim nunc cùm mihi est áliquò properándum.
- Quò tandem?
- Ad pátruúm, qui me ad cœnam invitávit.
- Nolo igitur te remorári

then : but when may we talk more at leisure together ?

S. To morrow after dinner, if you will.

P. And truly I desire so.

S. Tarry for me then in your Chamber till one of Clock.

P. I will do so, it is a fit time for our drinking.

Col. 35. *The Master,
The Uher.*

M. What, have you sufficiently considered what we had speech of betwixt us of late ?

H. I have considered it over and over.

M. Do you like the proffer which I make you ?

H. Yes.

M. What, doth my table or diet content you ?

H. I lack nothing in that matter.

M. What want you then ?

H. That (if it be no trouble to you) you would appoint me what services I should do for you.

M. That is but very fair : hear therefore the main heads of thy duty, whereof this is the first ;

H. Every morning to take diligent care, that all my

diúcius : sed quando licébit nobis magis oriósè confabulári ?

Cras à prándio, si volúeris.

Ego verò id percúpio.

Ad horam igitur primam expecta me in cubiculo.

Fiet, hora est ad meréndam opportúna.

Col. 35. *Magister, Hypo-
didácalus.*

Quid, quod hisce diébus inter nos egerámus satilne cogitasti ?

Etiám atque etiám cogitávi.

Ecquid placet tibi conditio quam obtuli ?

Máxime.

Quid, mensa, seu convíctus ?

Nihil in eá re desidero.

Quid restat igitur ?

Ut (si tibi non moléstum est) præscribas mihi quas operas á me tibi præstári velis.

Id vero est æquissimum : áccipe igitur præcipua officii tui cápita, quorum hoc primum est ;

Quotidie mane diligénter curáre ut omnes dométablers

tablers get up in due 25
time, respecting the
winter and the sum-
mer season. After they
are up, let them look to
those things which con- 30
cern the dressing and
cleanliness of the body ;
and last of all, that they
be at private prayers.

The second is, to bring them 35
three times a day into the
hall, that is ; at morn,
and before eleven of the
clock, and three in the af-
ternoon ; there (unless I 40
my self be present) to
tarry till some of the
teachers come ; in the
mean time to see the bills
called, and that prayers 45
be said ; in like manner
to observe diligently
whether any of the teach-
ers be away from his seat :
if any one be away, to 50
come and tell me pre-
sently, or to do what
he should do.

The third is, to stay with 55
the Boarders as oft as
they are not taught in the
schools ; in the mean
time to teach the lesser
boys to write and read 60
and to hear other boys
repetitions, so far as time
and opportunity will give
leave. Last of all to keep

stici mei discipuli matre
cubitu surgant, pro ratione
temporis cum hyberni tam
æstivi. Ubi surrexerint,
ea curent quæ ad cultum
& mundiciem corporis
pertinent ; postremò, &
adsint privæ nostræ
precatióni.

Secundum, ter quotidie in
aulam deducere, manè
scilicet, & ante horam
undecimam, ac tertiam
pomeridianam ; illic (nisi
egomet ádero) expectare
donec aliquis ex doctóri-
bus adsuerit ; interea cu-
rare recitandos catálogos,
& precatiónem dicen-
dam ; item observare sé-
dulò, num quis ex ipsis
doctóribus absit ab auditó-
rio suo ; si quis áberit,
mihi statim renuntiare,
aut ejus partes agere.

Tertium, manere cum pue-
ris domesticis, quoties
non docentur in scholis ;
interea minores ad lecti-
onem & scripturam in-
struere, cæterorumque
repetitões audire quan-
tum tempus, & opportu-
nitas patiétur. Omnes
denique in officio reti-
them

them all in order, to admonish, blame, chide, I 65
and whip them too, when
there shall be need.

The fourth is, to lead them
in order to Sermons on
Holy-days, and to lead 70
them back again home in
like manner.

The fifth, as oft as they shall
have liberty to play, to
mind ever and anon; that 75
they do or say nothing
unbefitting their duty and
good manners.

The sixth, to help them
with the money which 80
I shall put into your hands
for paper, pens, ink, and
certain other necessities
only of small value, and
to set them all down in a 85
book of accounts.

And that is wont to be done
especially on Wednesdays
and Saturdays.

The seventh, to be careful
of such things as concern
their books, cloaths, and
ordering their bodies;
that is, sometimes to call 95
them to an account about
their books and cloaths,
and have respect to their
health and ordering of
their body, and such 100
things as those, to be
heeded and looked after

nere, admonere, arguere,
objurgare, virgis etiam
ubi opus fuerit, castigare.

Quartum, feriatis diebus eos
ad sacras conciones ordi-
ne perducere, ac domum
similiter reducere.

Quintum, quoties ludere
permisum erit, subinde
observare, nequid præ-
ter officium & bonos mo-
res vel factis vel dictis ad-
mittant.

Sextum, suppeditare illis, ex
pecunia quam tibi in ma-
nus dabo, chartam, pen-
nas, atramentum, & alia
quædam duntaxat parvi
pretii necessaria, eaque
omnia in expensorum codi-
cem referre.

Id autem Mercurii & Sáb-
bati potissimum diebus
fieri solet.

Séptimum, quæ ad eorum
libros, vestimenta, & cu-
ram corporis pertinébunt
non negligere; hoc est,
intèrdum ab illis librò-
rum & vestimentòrum
rationem exigere, vale-
tudinis & cultus cor-
poris rationem habè-
re, & alia ejusmodi,
(in pueris præsertim
minóribus,) curanda
espe-

especially among the lesser boys.

The eighth, to teach the boys, both in my form and in the rest, except the three uppermost, if at any time there be any necessity.

The ninth is, to help me sometimes (if need shall be) both at home and abroad in my private businesses.

Thus far you have heard what service I would have you do, and what I am wont to require of my other Ushers in the house; yet will I not be such a severe exactor of them all; but I my self, as my leisure serves will ease you of some things, in which I will supply your place.

Understand you all these things?

H. Truly, I have diligently minded them all; but I intreat you one thing, that to help my memory, you would give me a little note of them, and with all a little time to think & to consider upon them.

M. How much time do you desire?

H. One natural day i. e. four and twenty hours.

& observanda.

105 Octávum, docére, púeros, tum in classè meâ, tum in cæteris, præter tres superiôres. si quando necéssitas postulábit.

110 Nonum, intérdum (si opus fuerit) me & domi & foris in privátis negotiis adjuvâre.

115 Hâctenus audisti quæ mihi abs te præstâri velim officia, quæque ériam ab aliis domésticis hypodidáscalis exigere ióleam; eórum tamen ómnium non adeò 120 severus exáctor sũero quin ipse, quóties per ótium licebit; aliqua tibi remittam, in quibus ego quasi vicárii partes agam.

Intelléxtin' hæc ómnia?

130 Ego verò diligénter ómnia; sed unum te oro, ut, ad memóriam renovándam, des mihi eórum commentariolum, & simul cogitándi ac deliberándi spá- 135 tium.

Quantum témporis pòstulas?

140 Diem unum naturá'em.

M. But I will allow you two.
In the mean time you
shall go on (as you have
begun) to talk and tarry
with us without any cost
of yours, as freely as if
you were at your own
home.

H. This is very kindly done
of you; wherefore I am
a great deal the more
beholden to you.

M. You shall have the note
which you desired after
dinner, as fast as I can
write it you with my own
hand.

H. What if you should dictate
it to me?

M. I had rather write it my self.
least any thing should
perhaps overslip me.

H. Do as you please.

Col. 36. *Questor,*
Benignus.

Q. How sorry am I that I was
not at your repetition in
the morning.

B. Why came you not sooner
to the school, as you use
to do?

Q. Wo is me poor boy! I got
not up soon enough.

B. Why so?

Q. Because no body awaked
me.

Ego verò duos integros da-
bo. Interea (ut cœpisti)
nullo tuo sumptu nobis
perges convivere & com-
morari tam libere quam
si esses tuus.

Idud non sine humanitate fa-
cis; quo fit ut majori be-
neficio me devineas.

Habebis à prândio quod re-
quiris commentarium,
cùm primùm mea tibi
manu conscripsero.

Quid si mihi dictares?

Malim egomet scribere, ne-
quid fortè inter dictân-
dum excidat.

Ut libet.

Col. 36. *Questor,*
Bneignus.

Quàm dóleo me non inter-
fuisse mane repetitióni
vestræ!

Cur non venisti in ludum
citius ut feré soles?

Me miserum! non sarréxi
in témpore.

Quámobrem?

Quia nemo me expergesecit.

Who

B. Who uses to call you up ?

Q. Our host, or his maid : but
when he is away, the maid
doth oft-times forget or
certainly doth not heed.

15

B. Where was your host ?

Q. He was gone abroad **very**
early about his business,
as I understood after-
wards.

20

B. What doth your **hostess** ?
doth she look to nothing ?

Q. What do you think she
should look to ?

25

Every day after she is up, she
is always busie partly in
looking to her little chil-
dren, and partly in other
household occasions.

B. Have you no scholars to
your chamber-fellows ?

Q. None at all.

35

B. Alas poor boy, that hast no
body to confer withal a-
bout your studies !

Q. My condition, as far as I
suppose, is very misera-
ble because of that.

40

For I cannot study as I
would my self, for such a
company of market
folks that use the
house, and make a noise
about me all the day long.

45

B. Have not you a chamber to
your self ?

50

Quis te solet excitare ?

Hospes noster, aut ejus an-
cilla : sed absente illo,
ancilla sæpe obliviscitur,
aut certe negligit.

Ubi erat hospes ?

Sub auroram prodierat ad
sua negotia ut postea re-
scivi.

Quid hœspita ? nihilne cu-
rat ?

Quid putas eam curare ?

Quotidie ex quo surrexit,
semper intenta est partim
curandis filiis, partim
cæteris domesticis rebus.

Nullusne habes contubernâ-
les scholasticos ?

Prorsus nullos.

Ah puer infelix, qui nemi-
nem habes quocum de
studiis conferas !

Obeam rem mea est misê-
rima conditio, quantum
ego jûdico.

Non enim possum arbitrio
meo studere, propter tan-
tam mercatorum turbam qui
domum illam frequentant,
& mihi toto die obstre-
punt.

Non habes tibi cubiculum ?

What.

Q. What am I better to have one? For it is so close to the steps, and the turn-pair of stairs, that a cat cannot so much as go up or down but I can hear her.

B. Certainly it is a great deal of trouble.

Q. But that is a great deal more than above my Chamber there is a very large room, where wares are laid up; whence it is that some great packs are carried either in or out every foot.

B. O strange! how can you live there?

Q. What say you? live?
I in truth do not live, but rather languish. Nor do I ever think my self free, but when I am in the School with you and the rest of my school-fellows?

B. How I pity your case!

Q. I would I might dwell with you in this school-house.

B. I should like nothing better: but what doth hinder thee?

Q. My fathers ancient acquaintance with that host of mine.

B. You should acquaint your

Quid mihi prodest habere?
Est ita enim conjunctum gradibus & cœbleis, ut ne felis quidem aut ascendat aut descendat, quin serviet aures meas aliquis strépitus.

Magna profecto molestia.

Illa verò multò major, quòd supra meum cubiculum est amplissimum conclàve, ubi merces asservantur; unde fit ut horis omnibus, aliquæ graves sarcinæ vel importentur vel exportentur.

O Deum immortalem! quomodo illic potes vivere?

Quid ais? vivere?
Equidem non vivo, sed languo potius. Neque usquam mihi videor esse liber, nisi cum sum in scholâ tecum unâ & cum cæteris nostris condiscipulis.

Quàm dóleo vicem tuam!
Utinam liceret tecum mihi habitare in his ædibus scholasticis.

Nihil esset mihi jucundius: sed quid impedit?

Patris vetus amicitia cum illo hópite meo.

Debères patrem admonere father

father with the inconveniences that attend your studies.

Q. I have oft times acquainted him, both by word of mouth, and by letters. 95

B. What answer doth he make you?

Q. He is made acquainted with it to no purpose: it is as if one should tell a tale to a deaf body. 100

B. Why so?

Q. Because he was never brought up at school, and therefore he understands nothing in the way of studies. 105

B. Yet I, if it were my case, would trie all means possible to gain my desire. 110

Q. What if the Master himself should write to my father? 115

B. You could never perswade him to that.

Q. Why not?

B. Because he will not favor upon any man to get himself a company of scholars. For he cannot abide any ambition or covetousness. 120

Q. What then do you perswade me to do? 125

B. I have only one thing to advise you.

de studiôrum tuôrum incommodis.

Sæpe quidem monui, & coram & per literas.

Quid ille respondet?

Frustrâ monetur: quasi sardo narrâtur fabula.

Quid itâ?

Quia nunquam in discêndi ludo versatus est, idcôque in studiôrum ratione nihil intêlligit.

Ego tamen, si mea res ageretur, omnem morêrem lapidem, usq; toti compos efficerer.

Quid si præceptor ipse ad patrem meum scriberet?

Nunquam istud illi persuaderes.

Cur non?

Quia nō vult ambire quēpiam, ut discipulôrum turbam, sibi comparer. Abhôrret enim ob omni turâ ambitione turâ avaritiâ.

Quid igitur mihi faciêndum suades?

Unicum habeo consiliûm.

I pray

- Q. I pray you do not conceal it from me.
- B. That thing must be tried by some friends.
- Q. I thought of that too sometimes, but I durst never attempt it.
- B. Why do you make any question?
- Q. I am afraid this will have small success.
- B. The issue of a thing is in the hand of the Lord: but what hurt will it do to try?
- Q. Let us try indeed; for (I hope) no harm can come thence.
- B. But I know not what way I should take here.
- B. Tell me, do you not look that your father should come into this City shortly?
- Q. I hope he will come very shortly.
- B. When then?
- Q. About the first of July.
- B. It is very well. Do you know then what is needful to be done?
- Q. I pray you teach me.
- B. See that you severally speak with two or three of your fathers chief friends, who are grave, and men of fashion; to wit, that their authority may the rather prevail with your father,
- Nè mihi, obsecro, reticeas.
- Ea res per amicos tentanda est.
- Idem mihi quoq; aliquando in mentem venerat, sed nunquam ausus sum experiri.*
- Quid dúbitas?
- Vereor ut hoc parum succedat.*
- Rei exitus in manu Domini: sed quid tentare nocébit?*
- Tentémus sanè. Nihil enim mali (ut confido) indè potest accidere.
- At ego nescio quâ ratione hic utendum sit.
- Dic mihi, non expéctas ut brevi pater in hanc urbem véniat?
- Spero ventúrum propédiem.
- Quando igitur?
- Ad Caléndas Quintiles.*
- Optima est. Scin' igitur quid sit opus facto.*
- Doce, quæso.
- Fac singulátim convénias duas aut tres ex patérnis amicis præcipuis, qui sunt viri graves & honoráti; nempe, ut plus váleat eórum auróritas apud patrem tuum.

You

Q. You give me good advice :
what should I say to
them ?

Bene mones: quid illis di-
cam ?

B. You shall be sure to tell
them all the inconveni-
ences that attend your
studies.

170 Narrabis diligenter omnes
incommoditates studi-
orum tuorum.

Q. No more ?

175 Nihilne ampliùs ?

B. You shall shew them more-
over how you may be pro-
vided for, that you may
redeem the time which
you have so wofully lost
hitherto at your hosts ;
and that, unless you be
speedily remedied, **you
will be forced to give
over your book utterly.**

Docēbis insuper quonam
modo tibi providēri pos-
sit, ut tempus redimas,
quod apud istum hōspi-
tem tam miserè hāctenus
perdidisti ; & nisi eo re-
mēdio tibi matūrè consu-
latur, *actum esse de studi-
is tuis & eorum progressu.*

Lastly, do you not give over
putting them in mind,
entreating and beseeching
them, till you have pre-
vailed with them to pro-
mise you, that they will
be earnest with your fa-
ther about your business.

180
185 Dénique, nè antè desireris
movēre, orāre, obsecrāre,
donec persuāseris ut tibi
promittant se actūros esse
sēriò cum patre tuo ne-
gōtium.

Q. What if they shall refuse.

195 Quid si recusābunt ?

B. It can scarce come to pass
that they should all re-
fuse.

Vix fieri potest ut recusent
omnes.

Q. It is not a thing likely, espe-
cially seeing they all love
me passing well, and are
so ready to do me any
kindness for my fathers
sake.

200 Non est verisimile, præser-
tim cū sint mei aman-
tissimi, & mihi patris nō-
mine gratificētur adeò
libēter.

B. Besides these things, the
matter it self will set

205 Ad hæc, res ipsa urgēbit
eos; nempe, tanta stu-
them

- them on ; I mean so great a loss of thy studies.
- Q There needs no more words. 210
- By Gods assistance I will go about it at the first opportunity.
- B. But in the mean time remember to pray to God earnestly night and day. 215
- Q. God willing, I will mind that to the uttermost of my ability. 220
- For I know well enough that no counsel will do me good, but so far forth as he shall help me.
- B. But now it is time for you to get you home, lest perhaps your host be displeased. 225
- Why do you make no more halt ?
- Q. I am bethinking me for fear I have omitted any thing whereof I should have put you in mind. 230
- B. If either of us remember any thing else, we will discourse of it to morrow at our leisure. 235
- Q. Farewel then, my *Benignus*, and go on to assist me with your prayers, as you have helped me with your very good counsel. 240
- B. All things are come of 245
- diórum tuórum iactúra.
- Plúribus verbis opus non est.*
- Auxílio Dei fretus aggrediár primo quoque témpore.*
- Sed interim memor esto, ut in divinas preces dies noctesque incúmbas.*
- Ipsó volén-te Deo, id curábo pro viribus.*
- Satis enim scio nullum consílium mihi esse profutúrum, nisi quoad ille jú-verit.*
- Sed jam tempus est ut domum te recípias, nè fortè hóspes offendátur.*
- Quid cessas ?*
- Cógito ne quid prætermiserim de quo esses admonéndus.*
- Si quid altérutrí nostrúm præterea occurrerit, cras oriósè tractábimus.*
- Vale igitur, mi Benigne, & perge, quæso, me tuis præcibus adjuvâre, quemádmó-dum júvísti óptimo consílio tuo.*
- A dómino Deo profécta the*

the Lord God, who as he
hath given the counsel, so
will he give the issue of it.

Q. I trust it will be so.

Farewel again.

B. Farewel, O most sweet Quæstor.

Col. 37. Athanasius,
Benjamin.

sunt omnia, qui, ut consi-
lium dedit, sic dabit effe-
ctum.

Ita fore confido.

Iterum vale.

Vale, Quæstor suavissime.

Col. 37. Athanasius,
Benjaminus.

A. Is your father gone thus
unknown to me, that I
could not come and speak
with him?

B. Why came you not to his
Inn after dinner?

A. Because I thought he went
away but to morrow.

B. I thought so too; but he
would not slip an oppor-
tunity which offered it
self on a sudden.

A. Doth he yet remember that
distich of Cato?

*The first occasion offered quickly
take;*

*Lest thou look after what thou
aidst forsake.*

B. He hath that little work so
by heart, that one would
think he had spent his
whole time in it.

*Siccine me insciēte abiit pater
tuus, ut mihi non licuerit
eum convenire?*

5 *Cur à prándio non venisti in
diversórium ejus?*

*Quia putábam tantum cras
illum esse discessúrum.*

10 *Ego quoque idem arbitrá-
bar; sed nóluit occasió-
nem prætermittere quæ se
ex tempore obtúlerat.*

*Adhuc ille méminit Catónis
distichon illud?*

15 *Quam primum captanda tibi est
occafio prima;*

*Ne rursus quæras quæ jam
neglexeris ante.*

20 *Illud opúsculam sic memó-
riá tenet, ut in eo videá-
tur ætátem contrivisse.*

- A. See what the strength of memory is in those things which we learned in our younger years. 25 Vide quanta vis sit memoriæ quæ rûdibus annis didicimus.
- B. That is *Quintilian's* judgment upon this matter, whose words (as I suppose) you remember. 30 Ea est Quintiliânî super hæc re sententia, cujus verba (ut opinor) meministi.
- A. I remember them; but (that we may come to the point) what made your father that he went away before he had appointed. 35 Mémini; (sed ut ad rem) quæ fuit patris occasio, ut antè discesserit quàm instituerat?
- B. Some of Lyons, with whom he came hither to the Mart. 40 Quidam Lugdunenses, quibûscum ad mercatum huc venerat.
- A. Were you there when he went? Aderásne cûm profectus est?
- B. I tarried for him in the Inn. 45 Præstolábar illum in diversorio.
- A. How now you he had altered his resolution about his going? Unde sciébas mutasse consilium de profectiõne?
- B. I was at dinner with them when they agreed to take horse about two of the clock, after they had dispatched their other business in the city. 50 Eram in prándio cûm inter ipsos convenerat, ut expeditis quibûsdam reliquis in urbe negotiis, equos sub horam secundam conscenderent.
- A. Touching other matters, hath he got any store of profit according to his mind? 55 Quod supereest, satisne ex animi sententia rem suam fecit?
- B. He hath thriven so well that he did earnestly press me to give God thanks for that matter. 60 Ità feliciter, ut me ob eam rem ad divinas laudes vehementer hortatus fuerit.

There-

A. Therefore (I suppose) you
come back now with
good store of money in
your purse.

B. Do you jeer me?

A. Why should I do so?

B. Because you have a mind
to do so.

A. As if indeed I use to jeer at
other folks for my minds
sake.

B. But I did think so.

A. You are far mistaken.

B. For it is one thing to jest,
and another thing to jeer.

A. The one is free from fault,
and is sufficiently com-
mon amongst friends; the
other is vicious and to be
hated, because it com-
monly comes from con-
tempt.

B. Pardon me then.

A. There is no great fault
committed.

But, I pray you, tell me; did
your father give you no
Money?

B. I did not so much as ask
him any.

A. Yet he gave you some of
his own accord.

B. A little.

A. How much then?

B. A very little.

A. I pray you tell me.

B. Why do you enquire so
earnestly?

Tu nunc igitur (opinor)
bene nummatus redis.

Mene rides?

Cur ego id facerem?

Pro tua libidine.

Quasi verò animi grātiâ só-
leam irridere cæteros.

Atque ita putabam.

Longe aberras.

Nam aliud est jocari, aliud
irridere.

Alterum caret vicio, estque
inter amicos sat satis fre-
quens; alterum est vitió-
sum atque odio dignum.
utpote quod ex contemp-
tu ferè proficiscitur.

Ignosce igitur mihi.

Non gravis est culpa.

Sed dic, rogo; nihilne tibi
pecuniæ dedit pater?

Ne petivi quidem.

Tamen spontè dedit.

Aliquantulum.

Quantum igitur?

Perpusillum.

Dic sodes.

Cur tam avidè inquiris?

- A. That I may bid God give you joy of it, as friends use to do. 105 *Ut amicorum more tibi gratuler.*
- B. There is nothing worth bidding God give me joy. *Nihil est gratulatione dignum.*
- A. Confess what it is without any more ado. 110 *Fatere tandem quid sit.*
- B. But five pence. *Soli asses quinque.*
- A. Whoo, so little? O you fool that could'st not ask two or three shillings! *Hui, tantillum? O stulte, qui non petieris duos aut tres decusses argenteos!*
- B. I durst not. 115 *Non ausus sum.*
- A. What are you afraid of? *Quid verebare?*
- B. That he would utterly deny me, and take it ill that I should ask. 120 *Ut planè denegaret, atque ægre ferret quod peterem.*
- A. He would never have done so, if you had but told him the reason why you asked. *Nunquam id fecisset si modo petendi causam addidisses.*
- B. I think so indeed; but what reason could I have alleged. 125 *Crèdo équidem; sed quid causæ attulissem?*
- A. Do you ask me? are there not six hundred things that scholars occasions have need of? 130 *Rogas? nonne sunt res sexcentæ quibus indiget usus scholasticus?*
- B. There are many things, I confess. *Multæ sunt, fateor.*
- A. But have you such store of all things, that you want nothing. 135 *Tu verò adeone abundas rebus omnibus, ut tibi desit nihil?*
- B. No, I want a great many things, but such as I can be well without. *Imò desunt plúrima, sed quibus fácilè cáream.*
- Besides, my father knows 140 *Præterea, satis novit pater well*

- well enough what I want
both for my studies, and
for my diet and apparel. 145
- A. He knows indeed, but he
hath many other things
to look after, and to think
on. 150
- B. I believe he hath a special
care of his children.
- A. But you are too far off from
him.
- B. Suffer me to tell out my
tale. 155
- A. Well, I give you leave.
- B. My father knows too, I am
not yet fit to use money
well. 160
- A. Why not? have you not age
and discretion enough for
that matter?
- B. I am a great way off
from that. Therefore my
father hath given order
to my master, to allow me
all things requisite for my
maintenance and studies;
for which occasion he
lets him have as much
money as serves the
turn. 170
- A. Be it so.
- B. Therefore if I should ask
my father any thing, he
would presently send me
back to my master; and
perhaps too he would be
angry with me, and chide
me soundly. 180
- quæ mihi opus sunt, cum
studiórum causâ, tum ad
victum cultúmque corpo-
ris.
- Novit quidem, sed alia mul-
ta sunt illi & curanda; &
cogitanda.
- Credo esse illi præcipuam li-
berórum curam.
- Sed nimis ab eo remótus es.
- Sine me pervenire quò volo.
- Agè, sino.
- Novit etiam pater me non-
dum esse idóneum ad recte
tractandam pecuniam.
- An tu ad eam rem non satis
ætatis habes atque pru-
dentia?
- Istinc abssum longissime. Ita-
que pater dedit præcep-
tóri in mandatis ut omnia
mihi suppédiret ad usus
vitæ & studiórum necessá-
ria: ad quam rem præ-
bet ille quantum satis est pe-
cunie.
- Esto.
- Ergo si quid à patre père-
rem me statim ad præ-
ceptórem remitteret; for-
tassis è iam irasceretur, &
me graviter objurgaret.

A. It is an easie thing to endure a chiding, so that blows do not follow.

B. It is an easie thing, I believe; but with them only, whom neither shame nor any reverence of Parents doth move.

But I had rather endure blows than the chiding of my father when he is angry. Whence it comes to pass, that I take diligent heed I give him no cause to be angry; for that is contained under the fifth Commandment of God's Law.

A. You do like a pious young youth.

B. The praise of that matter is not to be given to me, but to God alone.

A. Verily from whom whatsoever good in us doth come.

B. He grant, that what good things he inspires in us, we may follow them with a most chearful spirit.

But, that I may return to you, did you blame me in good earnest, because I asked no money of my father?

A. Would I perswade you to cozen your father?

B. Truly it is not a thing like-

Fácilè est objurgatióem pati, modò nè sequántur vérbera.

Fácilè est, credo; sed iis duntáxat, quos neque pudor movet, neque ulla párentum reveréncia.

Ego autem ipsa vérbera ferre malim quam partis iráti objurgatióem. Ex quo fit, ut sédulò cáveam nè quid illi præbeam causæ ad irascéndum; id enim sub quinto præcépto divínæ legis continétur.

Facis ut pium decet adoléscentem.

Ejus rei laus non mihi sed soli Deo tribuénda est.

Nempe à quo proficíscitur quicquid nobis inest boni.

Faxit ille, ut quæ bona inspirat nobis, ea sequámur ánimo promptíssimo.

Sed ut ad te rédeam, serióne reprehendébas quòd nullam pecúniám à patre rogásem?

An ego te vellem ad falléndum patrem indúcere?

Mihi quidem non sit verily

- ly to me, yet you have|200 beguiled me.
- A. How?
- B. Because you seem'd to speak in earnest, you did so handsomely set a face|205 answerable to your words.
- A. But what do you think of this our talking together?
- B. You have given us a very fit subject to talk of in this our evening time of leisure.
- A. Had our discourse any thing|215 in it which the Monitor might have found fault with, if perchance he had watched us (as he uses to do) closely.
- B. Nothing, as I suppose.
- A. Indeed it is very true which our master doth often tell us.
- B. What is that?
- A. That the copy and liber-|230 ty of the Latin tongue is got by these means especially, by often writing, discoursing, reading authors, and turning English into Latin, or Latin into English.
- B. Let us diligently exercise our selves then in these things, by Gods assist-
- simile, me tamen ipsum sefellisti.
- Quomodo?
- Quia serio loqui videbáris, adeo apte vultum verbis ipsis accommodábas.
- Sed quid censes de hác nostra confabulatione?
- Argumentum satis aptum dedisti nobis in hoc otio nostro vespertino.
- Ecquid hábit sermo noster quod reprehendisset Observátor, si fortè (ut solet) nos observasset ex insidiis?
- Nihil, ut opinor.
- Profecúò verum est quod sæpe nobis præceptor inculcat.
- Quid illud est?
- Latine linguae copiam & facultatem comparari his pe-
tissimum rebus, sæpe scriben-
do, confabulando, legendis au-
thoribus, anglica Latine, aut
Latina Anglice vertendo.
- Ergò his rebus diligenter nos exerceamus, adju-
tore Domino Deo, in

ance, in whose hands are
all our studies.

- A. The same God grant, that 260
we may perpetually cele-
brate his benefits towards
us with true worship and
worthy praise.

- B. This is our work, this is our 265
strife,
Let's haste both great and
small.

I wish that this may be the 270
main
Of our desires all.

- A. But hark the clock.

- B. It puts us in mind in good 275
time; and therefore let
us give over.

- A. Otherwise Sun-set will
come upon us here.

Col. 38. *Honoratus, Vi-
mianus, Pratenfis, the
Uher.*

- H. Woat wanteth rest, in its
course cann't endure.
This repairs strength, and
keeps the limbs in we.

Ovid.

Neither shall play in Children 5

cujus manu sita sunt stú-
dia nostra ómnia.

Idem faxit, ut ejus erga nos
beneficia vero cultu dig-
nifque laúdis perpetuò
celebrémus.

Hoc opus, hoc studium, parvi
properemus & ampli.

Hec sit votorum summa supre-
ma precor.

Audi horológium.

Nos opportunè admonet?
itaque desistámus.

Alíqui Solis occásus nos hic
opprimit.

Col. 38. *Honorátus, Vi-
míamus, Pratenfis,
Pædagógus.*

Quod caret alternâ requie du-
rabile non est.

Hec reparat vires, fessaque
membra levat.

Ovid.

Nec me offenderit lasus in
offend

- offend me ; this also is a sign of chearfulness. Quintilian.
- Pr There is nothing that can endure continual labour. Quintilian. 10
- Pæ I see what these tend to ; verily that I may have you abroad to walk : but you use to sing almost alwaies the same song, as our little birds are wont to do. 15
- H. What would you have us to say then, Master ? 20
- Pæ Say every one his sentence hereafter out of the New Testament. 25
- V. O brave, this will be a very easie thing to us ; for we have good store of them forth-coming. Will you have us begin then, master just now ? 30
- Pæ Yes indeed I am willing ; seeing (as you say) you have such good store.
- V. Who shall begin ? 35
- Pæ Will you Honoratus ? let us see how you can do this thing for your Honour's sake.
- H. I will do it with all my heart, but for Gods Honours sake. 40
- Pæ I commend that saying. For Gods honour and glory is to be preferred in 45
- pneris ; est & hoc alacritatis signum. Quintil.
- Video quorsum spectant ista ; nimirum ut vos ambulatum ducam ; sed eandem cantilenam semper sere recantatis, ut solent nostræ aviculæ.
- Quid ergò vis dicamus præceptor.
- Dicite posthac suam quisque sententiam ex Novo Testamento.
- Euge, nihil erit nobis facilius ; habemus enim in promptu multam earum copiam. Vis ergo, præceptor, ut jam nunc incipiamus ?
- Sane velim ; quando (ut ais) tanta est vobis copia.
- Quis incipiet ?
- Tune, Honorate ? vis honoris tui causâ hujus rei specimen edere ?
- Id ego libenter faciam, sed Dei honoris causâ.
- Laudo istud verbum.
- Divinus enim honor & glória omnibus in reall

	all things. Well begin: if you have any thing to say.		bus est præferenda. Eja, incipi, si quid habes.
H.	Except your righteousness ex- ceed the righteousness of the Scribes and Pharisees, ye cannot enter into the king- dom of heaven: Matthew the fifth Chapter.	50	Nisi abundaverit iustitia ve- stra plus quam Scribarum et Phariseorum, non potestis in- gredi in regnum cælorum: Matthæi quinto capite.
V.	Putting away lying, speak the truth every one to his neigh- bour: in the fourth Chapter to the Ephesians.	55	Deposito mendacio, loquimini ve- ritatem quisque proximo suo: ad Ephesios capite quarto.
Pr.	Children obey your Parents in all things, for this is plea- sing to the Lord: in the third Chapter to the Co- lossians.	60	Filii, obedite parentibus in om- nibus, hoc enim placet Dô- mino: ad Colossenses tertio.
Pæ	Well done, a good proof; see that your proceed- ing be answerable; that is, that you may diligently go on hereafter.	65	Euge, bonum specimen; videte progressus respondeat; hoc est, ut pergatis in poste- rum diligenter.
H.	He that hath given us a be- ginning, will give us good success.	70	Qui nobis principium de- dit, dabit idem succellus prosperos.
	We are to hope so.	75	Ita sperandum est.
Pæ	Get you ready that we may make timely hast to go a- broad.		Parate vos, ut prodire ma- turemus.
H.	We will be very ready here presently.	80	Mox aderimus paratissimi.
Pæ	Take every man his cloak, that we may go a- broad more handsomly.		Sumite suum quisque pallium ut prodeatis honestius.
	But do you hear boys?		Sed heus, pueri?
Pr.	What would you have, ma- ster?	85	Quid, præceptor?

Pr. See you bring your Psalm-books too ; we will sing somewhere in a shadow.

Pr. So shall our walking be more pleasant.

90

Col. 32. V. M.

V. Was you not at the school to day ?

M. Where should I have had been ? but what did you do ?

V. I was busie at home.

M. That is fallen out besides your wont ; for you use to be away somewhat seldom.

V. As very seldom as I can ; but what is done ?

M. Nothing at all.

V. Have we remedy, or leave to play then ?

M. Yes surely.

V. How so ?

M. Because of the Fair to day.

V. Who gave it us ?

M. The Master of the school ; but by the Rectors consent.

V. What hath he granted you ?

M. Freedom from every school-exercise.

V. What, for all the day ?

M. From morning till sun-

Videte ut Psalmos etiam adferatis ; alicubi in umbra cantabimus.

Ita fiet ambulatio nostra jucundior.

Col. 32. V. M.

Fuistine hodie in gymnasio ?

Ubi ergo fuisses ? tu vero quid agebas ?

5

Eram domi occupatus.

Id evenit præter morem tuum ; soles enim abesse rarius.

10

Quam possim rarissime ; quid autem actum est ?

Nihil prorsus.

Ergone remissionem habemus ?

15

Certo.

Quamobrem ?

Propter mercatum hodiernum.

Quis dedit ? (num.)

Ludimagister ; permissu tamen Rectoris.

20

Quid concessit ?

Vacationem ab omni munere scholastico.

25

An in totum diem ?

A mane ad occasum usque foret

- set; though he diligently charged us, and at large that in our time of leisure we should think of our business, that we come not to morrow to the school unprovided. 30
- V. What then shall we do? shall we abuse this leisure? 35
- M. Verily that doth not at all become boys of our age. 40
- V. But what are you going to do?
- M. To get me into my study; unless you like it better for us to walk abroad somewhither an hour and an half. 45
- V. Should I refuse it? Nay, there is nothing that I like better now. For we shall have some discourse about our books in the mean time, and withal shall we exercise our body. 50
- M. Let us go then without the walls. 55
- V. Whither?
- M. As far as the water side.
- V. I like that very well; but you shall tarry for me, if you please. 60
- M. How long?
- V. So long as whilst I go to put on my shoes 65
- lis; tametsi diligenter & multis quidem verbis admonuit, ut in otio de negotio cogitarémus, nè cras in ludum venirémus imparati.
- Quid igitur nos? hocceine abutémur otio?
- Id verò ætatem nostram decet minimè.
- Tu verò quid paras facere?
- Me recipere in musæolum; nisi fortè tibi magis placet ut sesqui-horam aliquo prodeamus deambulatum?
- Egone recusarem? imò, nihil est quod nunc magis velim. Nam & nos interea tractabimus aliquem sermonem literarium, & simul corpus exercébimus.
- Eamus igitur extra muros.
- Quonam?
- Usque ad ripam lacûs.
- Valdè istud mihi arridet; sed tu (si placet) me expectabis.
- Quamdîu?
- Tantisper dum crepidas

instead of my slippers.

eo mutatum in calceos.

M. Where will you have me tarry for you?

Ubi vis expectári?

V. At the Franciscan gate.

70 Ad portam Franciscánam.

M. But see you do not deceive me.

At vidé nè me fallas.

V. Should I deceive my friend, when I know that faith is to be kept even with an enemy?

75 An ego amicum fallerem, cum sciam etiam inimico servándam esse fidem?

M. Go your way; make hast; I will be reading something in the mean time, whilst I tarry for you.

80 Abi, festina; ego, dum te opperior, aliquid interim legam.

V. God save you, *Marcellus*.

Salve, *Marcelle*.

M. Who is that that salutes me?

85 Quis iste salutátor?

V. See, I am come again.

Ecce, redii.

M. What now, so quickly? me thinks you have flown.

Eho, tam citó? mihi vidéris volásse.

V. No truly my very affection hath put wings to my feet.

90 Nimirum affectus ipse pedibus alas addidit.

M. Let us go now by Gods guidance.

Eamus nunc, ducénte Deo:

V. It is only God that leads his forth, and brings them back again.

95 Solus Deus est qui suos ducit, ac reducit.

M. Let us make hast, the lake is a good way off from hence.

Maturémus; satis longe hinc lacus abest.

V. We shall have the better stomach to our dinner; go on.

100 Tanto melius prandébimus; perge.

T H E E N D.

Herm. Schott. Col. 44.

Certainly if one desire to be a Latinist, he must use constantly to speak in Latin; for we become workmen by working.

Books do little good, where both a Master and often exercise are wanting.

F I N I S.

Herm. Schott. Col. 44.

Certè opórtet continuè fari Latíne, si quis Latínus éffici desiderat; nam fabricádo fabri fimus.

5

Libri parùm profunt, ubi deest & præceptor & exercitatio frequens.

F I N I S.

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James Buckland

J. J. James

Jacobus Buckland.
 Eius Liber Novembris 8
 1721



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J. J. James

